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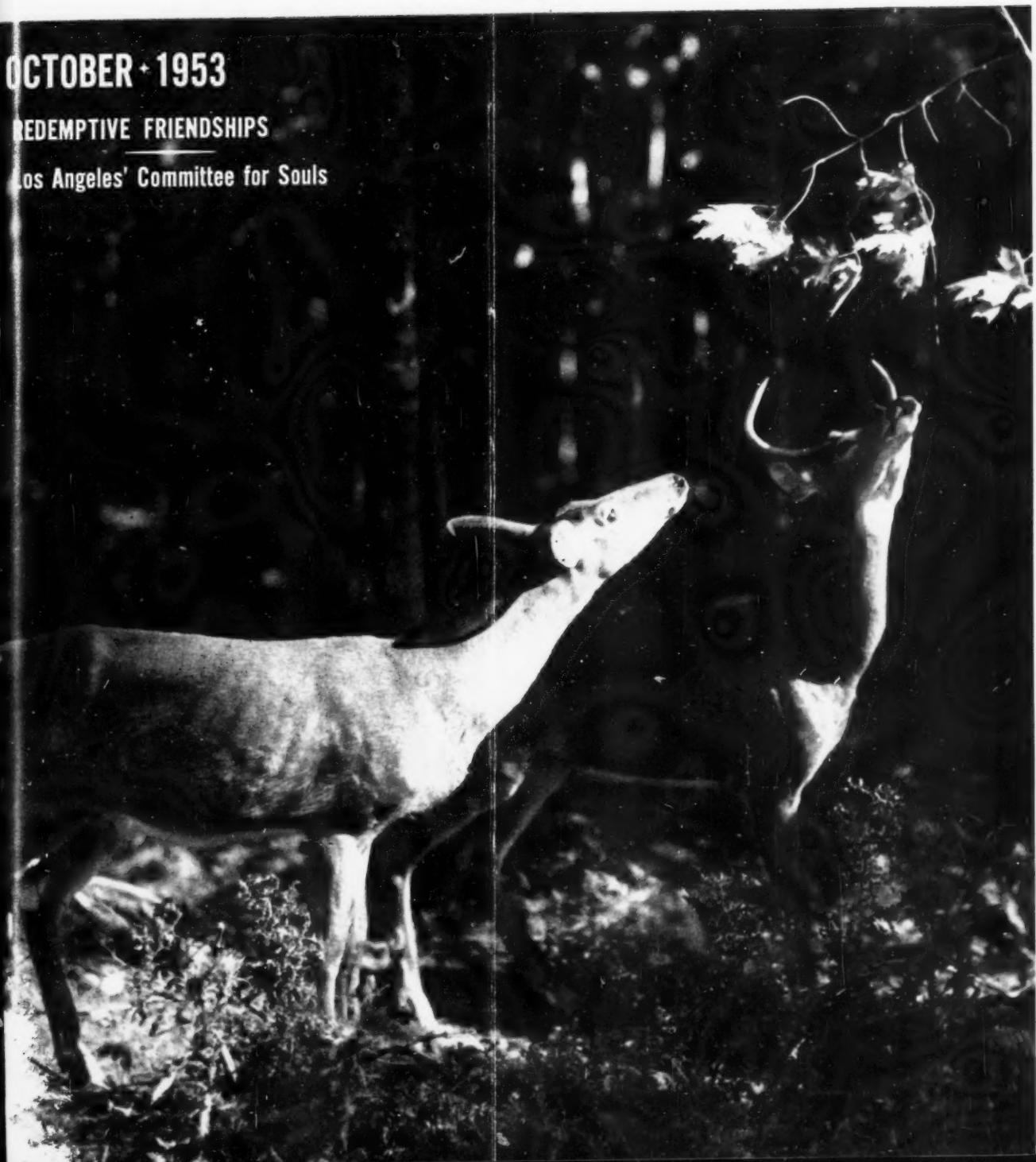
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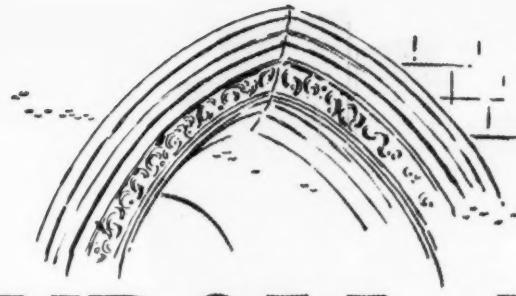
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Vol. 54

OCTOBER, 1953

No. 2

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Youth Supplement cover by Rudy Vetter



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In This Issue

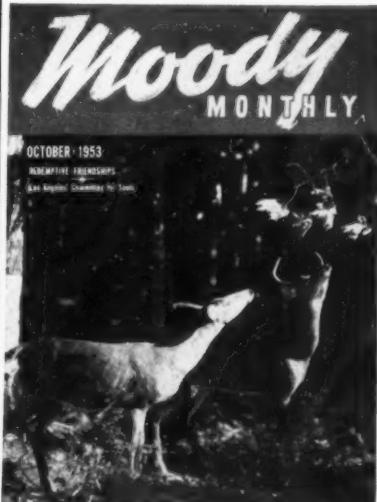
ONE feature of this month's issue, of course, is of very special interest. Naturally we mean the unveiling of IDEA NOTEBOOK, which you'll find this time on pages 49 to 52. In case you've missed the previous word on this, IDEA NOTEBOOK is MOODY MONTHLY's brand new department of practical helps for Christian workers. Its aim is to give you month-by-month a variety of materials for use in Sunday school work, child evangelism, church management and various other phases of Christian service. We think that once you get acquainted you'll rate it among your favorite monthly features.

► One of the most unusual stories to reach the editors in recent months begins on page 16 of this issue. No figment of the imagination, the events it describes unraveled day by day in the experience of the author. Teaching to hold back grief and loneliness for the teen-age son who had been taken from her, Mrs. Luetta Kiel saw God work in the lives of other folks' children—and in her own life as well.

► As this issue reaches your hands, the author of "Will God's Fire Fall" will probably be about to begin a new ministry in this country as pastor of Chicago's Moody Church. Thus the article Alan Redpath has written for these pages is in a sense a message of dedication—for himself, of course, but for all who will apply themselves to God's work anew this fall.

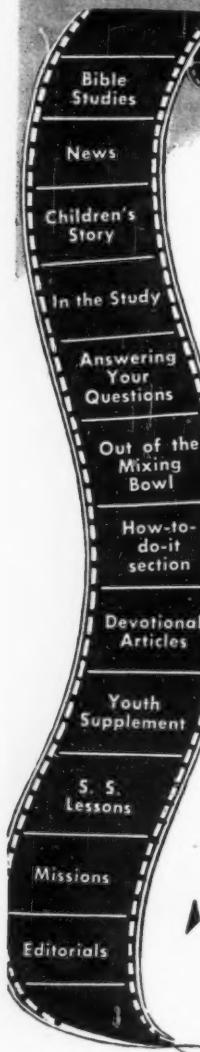
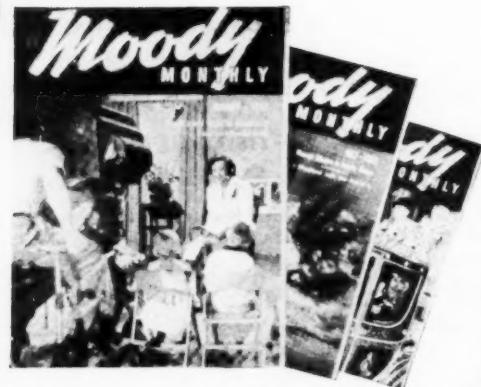
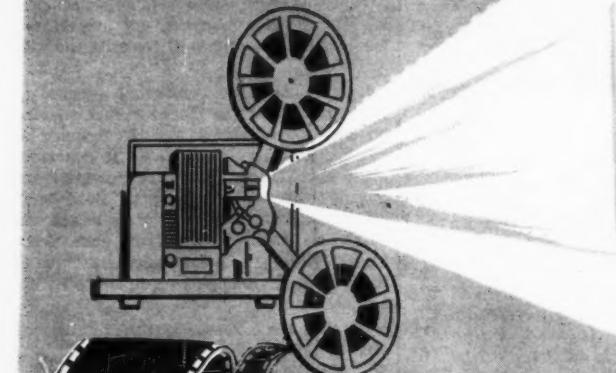
► If you enjoyed August Van Ryn's study on Romans 3 last month, keep in mind that the second article of his new series appears on page 15. Most Christians realize they still have much to learn concerning the walk of faith, and so we are confident that "The Believer's Way to Blessing" will be of great help to many.

THIS MONTH'S COVER



★ WHEN GOD SET APART ISRAEL as His chosen people, "holy unto the Lord," and "above all the nations that are upon the earth," He pointed out the beasts of the field which could be used as food. Among these were "the hart, the roebuck and the fallow deer." For their spiritual food He provided His Word. How easy it is for us to partake of the one and neglect the other.

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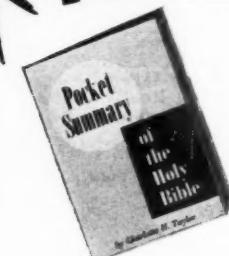
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Out of the Mixing Bowl

MRS. WILLARD ALDRICH

Are You Lifting?

THE evening breeze from over the alfalfa field was cool and refreshing after the warmth of the day. Daddy worked in the corn patch pulling up the suckers for the cows.

Bobbie, his three-year-old shadow, was with him. Her sweet baby voice was pleasant to hear. Walking between the rows of corn and looking up to the tassels waving high above her head, she asked, "Daddy, are you growing?"

Daddy puffed a bit as he tugged at a corn sucker and murmured a reply. Mommie, sprinkling the back lawn, stepped closer in order to enjoy their conversation.

"Pretty soon, Daddy, you'll be as tall as the sky," and her little finger pointed skyward. Pausing a moment to think about that amazing possibility, she added, "And then you can lift us up."

Mommie walked over nearer the corn patch and turned the hose on the dahlia plants. Bobbie bent down and looked up into Daddy's face as he tugged away at the corn shoots. "You'll lift us up into heaven, Daddy."

"No, Bobbie, the Lord Jesus will take us up to heaven. He is the One."

Bobbie was quiet. The evening breeze rustled the corn, and the water from the hose fell softly on the edge of the lawn. She spoke quietly and with assurance. "But you'll lift us up to the Lord Jesus, Daddy, and He will take us."

And there it was, spoken in such simple, sweet fashion; our baby's faith and confidence in Daddy. At first thought it seems incorrect, for a Daddy cannot lift his little girl 'way up to the sky. He is not as tall as the sky.

But the rest of it can be true. "Lift us up to the Lord Jesus, Daddy, and He will take us." Are we lifting our children to the Lord Jesus? Are we helping them heavenward?"

"Daddy," and her dark brown eyes looked straight into Daddy's brown ones, "how will we get down?"

"We won't come down, Bobbie. We'll

This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

stay right there with the Lord Jesus, you and I and Mommie and all the kids."

All there together, because Daddy helped them to understand that the Lord is the One who came "to seek and to save that which was lost."

Years ago when the Lord Jesus was here among men, they brought the needy ones to Him. Today, are we careful to bring our dear children, to "lift them" to the Lord?

WONDER OF WONDERS

The world is full of wonders. There are wonders in nature, science, medicine, inventions. In fact, the world is one big wonder.

Salt is a wonder. When I think that salt is composed of two poisonous substances, I am filled with wonder. How is it possible that salt, which is necessary to life, is composed of sodium and chlorine, either of which, if taken individually, would kill you? I can't answer it; neither can you. It's a wonder!

The alnico magnet is a wonder. It is the strongest magnet in the world, and yet it is composed of three nonmagnetic substances—aluminum, nickel, and cobalt. Can it be explained? No. It's a wonder!

Water is a wonder. Its chemical formula is H₂O. That means it has two parts of hydrogen for each part oxygen. Oxygen is flammable; hydrogen readily burns. Unite hydrogen and oxygen into water and you put out fires with it! That's another wonder.

Salvation is the wonder of wonders! How God can take a poor, vile, hopeless sinner and transform him into a respectable person is the greatest wonder on this earth. Is it happening? Yes, it's happening every day. On the skid rows of our cities, in wealthy and poor homes, in jungles, in Chinese houseboats; in fact, wherever any soul wants Christ, the wonder of the new birth is taking place. People who read and believe that Christ is the Saviour as revealed in God's Word are finding that they know the wonder of wonders.

The wonder of wonders is explained in a few words in John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Nathanael Olson, in *Messenger of Peace*

I PAUSE IN HIS PRESENCE

There's so much pain and sorrow,
Grief and toll and care,
That I couldn't bear my burdens
If I couldn't leave them there.

But since I know He loves me,
Will ne'er let go my hand,
I pause and rest beneath His cross,
For I know He understands.

And as I rise to make my way
To paths as yet unknown,
I feel His benediction,
Since I've been near His throne.

The tears, somehow, have vanished,
And instead I wear a smile;
For I took time with Jesus
And rested there awhile.

—Mrs. Grover Jennings

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Our Moody Readers

"This Is My Name"

In a reprint of an article on worship from your magazine in one of our religious journals, the writer made mention of certain philosophical distinctions between man and beast. In this connection I should like to suggest the following:

When God first revealed His name to Moses at the burning bush as Jehovah, He added: "The God of Abraham, the God of Isaac, and the God of Jacob, this is my name forever" (Exod. 3:15). Abraham, when the whole world lay in darkness, was the pioneer of true worship. Isaac means "laughter" in Hebrew. Jacob means "supplanter," and he was an unscrupulous man brought at last to a realization of his sins (Gen. 32:21).

Now, it is a remarkable fact that the faculties, above all others, that separate man from beast are those of worship, laughter and conscience. No animal has ever been observed to perform an act of worship, to laugh, or to exhibit any consciousness of sin. When Jehovah, therefore, reveals Himself as the God of Abraham, the God of Isaac, and the God of Jacob, or in other words, of those who can worship, laugh, and be conscience-stricken, He proclaims Himself pre-eminently as the God of mankind.

Note also the threefold repetition of the word "God" in this divine title, indicative of the Holy Trinity, and that Abraham pictures the Father, Isaac the Son, and Jacob the work of the Holy Spirit. Truly that is His name forever.—William Wohner, Tasmania, Australia.

A Common Foe

These are not easy days for Christian missions. One great redeeming factor in the situation is that while divided at home we are inseparably united in our Lord Jesus Christ on the field, fully conscious of the fact that we face a common foe who can be met only in the name of the Lord Jesus Christ. We are not kidding ourselves that what our people need is culture or education, westernization or civilization, liberalism or fundamentalism—but Christ.—Theodore E. Bubeck, Congo Belge, Africa.

Help in Training

We have enjoyed all the articles on family training. I expect that is the problem of every home and every Christian mother, that she may be faithful before the Lord in training her little ones to know and love the Lord in their youth and thus be saved from the many temptations that Satan will constantly put in their path.

The YOUTH SUPPLEMENT has also been a help, since with our young people down in this country, where sin so abounds, we are constantly seeking the best way to keep them happy in the service of the Lord.—Mrs. D. R. McIntosh, La Vega, Dominican Republic.

The Lord's Harvest

I have been sending my aunt and uncle MOODY MONTHLY for Christmas about five years. This spring when I went to see them, my uncle said he had been saved through reading it and had joined a

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church.—Mrs. Brice Pawling, Elkhart, Ind.

I have gotten three men to accept Jesus Christ as their Saviour and Lord through showing them the MOODY MONTHLY.—Capt. I. C. Uhler, Chaplain, Harrisburg, Pa.

In Brief

The two messages by Dr. John G. Mitchell ["The Riches of His Grace," May, and "The Riches of His Glory," June] are worth more than the subscription price.—Mrs. Harry T. Lombard, Erie, Pa.

We in foreign countries who cannot have services in our own language especially need the blessings that come through Bible study articles and other material found in MOODY MONTHLY.—Verna Van Wingerden, Hospital Evangelico, Siguatepeque, Honduras.

I have been in the army only five months, but I have seen the crying need for Christ among the fellows. I always leave my MOODY MONTHLY in the day room after I finish, so I am sure some of the fellows read it.—Pvt. Melvin J. Holley, Fort Bliss, Tex.

We enjoy it from cover to cover including the ads.—James A. Poole, Haiphong, Indo-China.

I cannot begin to tell you what a spiritual help the MOODY MONTHLY has been to me. Many poems and little paragraphs of interest have been passed on to others through letters.—Edith Moseley, Beloit, Wis.

New Light on Peace

The article in August, "A Formula for the Peace of God," was most helpful to me. The scripture was all familiar, but new light was thrown upon it.—Franklin T. Allison, Long Beach, Calif.

A Missionary's Thanks

I am so thankful that I will be receiving the MOODY MONTHLY for another year, and may God bless those who are making this possible. I believe this is one of the best gifts that a person could ever receive.—Chester B. Throness, Aux Cayes, Haiti, W.I.

I press toward the mark for the prize of the high calling of God in Christ Jesus.
—Phil. 3:14

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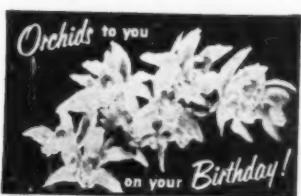
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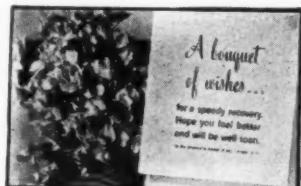


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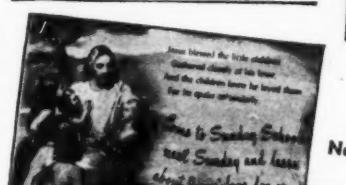
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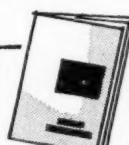
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Editorials

II—

Suppose God's salvation were a gift to you alone . . . And suppose you could not tell a friend or loved one of the Lord who died for you . . .

Suppose when you passed by a stranger for whom eternity was but steps away, you could give not one word of help or hope for all eternity . . .

Suppose you could not speak to your neighbors of the peace and joy you have in Christ, of how He brings blessing to your life each day . . .

Suppose you could not pray for others or share God's Word or look to the Holy Spirit to reach and touch their lives . . .

Suppose things being as they are, you still are silent with no word or prayer for others . . . Will those within your reach be any better off than if salvation were for you alone?

Where is the Spirit of Sacrifice?

How very little willingness to sacrifice there seems to be in the world today! That is not to say that there is no sacrifice, for there are certainly those who both voluntarily and involuntarily are foregoing their own choices and desires for the good of others. To them we freely acknowledge our debt.

It is true, however, that all too often the spirit of the world has invaded the Church, and the question asked is, "What is there in it for me?" Somehow or other, many of us even in Christian work seem obliged to spend a great deal of our time evolving plans by which we can say to those who would serve the Lord, "We'll do this for you, and we'll do that for you if you'll just come and work with us."

In all of life, whether it be secular or ecclesiastical, there is the absolute necessity for a sense of responsibility and a response to challenge. When we get to the place that we are thinking only of security and of our own welfare, we are definitely part of a decadent culture. Of course, we are not pleading for barbarism, for a lack of concern for the welfare of others, but we are emphasizing the fact that there must be a spirit of adventure, a willingness to respond for the sake of a cause, a giving of ourselves in utter devotion that takes us beyond the simple call of duty.

Living in a generation which has seen much improvement in social welfare, though there are many areas that still await such benefits, we are not only in danger, but, in our judgment, we have gone beyond the boundary of propriety in developing the spirit of "the world owes me a living." Irresponsibility, unwillingness to sacrifice, playing and trifling with serious things are all the result of this letdown in initiative, in the spirit of adventure, in the sense of challenge.

We do not doubt for a moment but that there are those who would respond to such a challenge. As a matter of fact, leadership is surely guilty in that that challenge is not issued.

Nowhere is this challenge any clearer or any more important than in the Word of God. The Lord does not call

us to a soft life. He calls us to discipleship. The cost is real and calls for rugged devotion. May there be a return in our churches, our evangelical institutions, and in our Christian homes to the teaching of discipleship that involves living for eternity, not just for time.

One More Freedom?

It is increasingly apparent that the great need of our day is a thoroughgoing knowledge of the entire Word of God on the part of Christian people. A case in point is the recent statement in the modernistic *Christian Century* that "the freedom of the Christian historian to examine the history and the literature of our faith honestly, and the freedom of the Christian to gain his faith without slavish regard for 'facts' of history belong to the best tradition of Christianity and are the prized possessions of our generation."

This is very interesting, since it is the statement of an intelligent man. Two amazing freedoms—to examine history honestly, and to find faith by ignoring history's facts—these are the prized possessions of our generation. We were under the impression that it was always the duty of the Christian historian to examine history honestly, that it is not just some wonderful, new-found "freedom."

But it is the second item that really rings the bell. For years we have had it pounded into us that the trouble with some Christians was that they refused to recognize facts, those wonderful, new declarations of the men whose lair is the laboratory. The charge has been hurled again and again that the findings of these learned gentlemen were being ignored and that to accept revelation that appeared contrary to "the findings" was evidence of a "musty," "pig-headed" and reactionary mentality. Now we learn of the new "freedom" that tells us to ignore the facts of history in the finding of our faith.

So in the search for faith, be careful what facts you ignore and what facts you do not ignore, and remember that you are now free to examine history and literature honestly! Personally we prefer the plain statement of the Lord Jesus, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The Kinsey Report

It is indeed unfortunate that another Kinsey report—this one on women—should be so exploited and served up by the press in every home and at every breakfast table. Actually the results released are based upon too narrow and tenuous research to warrant much thought or comment. A trend is shown, perhaps, confirming what has already been observed; but that is all.

Inevitably many, especially young people, will be deceived by the implication that, because a supposedly larger number of people are exploiting sex outside the marriage relationship, a similar course for them may not be quite unthinkable. This of course is dangerous logic, especially for the Christian. Following the majority has never been a safe guide to conduct, for in this too, "wide is the gate, and broad is the way, that leadeth to destruction" (Matt. 7:13).

Next to the fact that the wages of sin is death and that "no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God," the best argument against the implication of the Kinsey report is the Christian home. In such a home there is love, fidelity, trust—in most instances the unspeakable blessing of children. This is the home as God meant it to be, unspoiled by the fears and doubts and scars which sin inevitably leaves.

The young person or adult who considers this carefully will find that the Kinsey report has not changed a thing—that the choice today is the same as always, between the fruits of godliness and the bitter fruits of sin.

Where Blindness Begins

One would hardly expect to find a pungent comment on spiritual blindness in a series of articles published by *The Harvard Business Review*, but that is precisely where we found this comment by Kenneth E. Boulding on "Religious Foundations of Economic Progress." Evidently a layman, he writes as follows:

"Decline of old doctrines. Nevertheless to a considerable degree the old doctrines are discredited in the churches today, especially, oddly enough, in the more prosperous ones. The old gospel of self-help flourishes among the little rising sects . . . it is actually the poor who seem to be least aware of the new 'social gospel' and who cling to the old-time individual virtues. In the large Protestant denominations, as represented by the National Council of Churches, it is not perhaps unfair to say that there is more awareness of the weakness of the individualistic gospel than of its strength, and that even where the older gospel is preached, it is often the result of the momentum of tradition rather than of any continuing spiritual insight.

"There are significant reasons for the decline of the gospel of self-help and the rise of the social gospel. Part of the cause lies in sheer misunderstanding, stemming from failure to appreciate the ethical significance of economic progress, and a resultant economic ethic based on static assumptions, in which undue stress is laid on distributing a fixed sum of wealth fairly rather than on the total to be distributed."

How true it is that those who have wanted to change the economy, insisting on a more socialistic approach, have been stressing what they deem to be the deficiencies of the individualistic gospel rather than its strength. Of course, it must be said that these men who certainly are modernists for the most part do not know what the gospel actually is or they would never turn against it. Their ready repudiation of the doctrine of the blood of Christ, of the reality of His physical resurrection, and their refusal to accept the Word of God add up to one thing: they do not really know the gospel.

Some of them have been painfully aware of the deficiencies of those who have espoused the gospel. Of that particular fact we would not for one moment express ignorance. It is true that we have not lived up to the light which we have. However, the gospel itself does deal with the souls of men, and there can be no social progress unless the individual knows the Lord, unless he knows what it is to be born again.

Coming Next Month

Be Thankful for Your Freedom—Out of the full heart of a Latvian DP pastor comes this unusual Thanksgiving article. By the leader whose church was the first to be closed when the Reds moved in.

How to Listen to a Sermon—There's a right way and a wrong way to listen in church if you want to grasp and hold what you hear from week to week. A man who teaches preachers tells you how.

Autumn Free-for-All—Young folks, here's a special idea for that special fall party. It's one of several made-to-order features in YOUTH SUPPLEMENT.

Plus IDEA NOTEBOOK, IN THE STUDY and other favorite features.

Equally serious is the fact that there are others who are going on momentum, preaching a powerless gospel because it is simply the passing on of a series of traditional words. All of us need to be acutely aware of the serious situation in which we find ourselves when there is cant and when there is the mere passing on of phraseology without ever having experienced the truth which we talk so glibly about.

We would all do well to pay particular attention to these matters which this gentleman brings to our attention. It is sad indeed that there are not more men in the pulpit alert to the situation today and preaching the only gospel that can save souls and make us fit to live with one another.

Mrs. R. A. Torrey

To many it will no doubt come as a surprise that the widow of Dr. R. A. Torrey—Bible teacher, evangelist and successor to D. L. Moody as head of Moody Bible Institute—should until recently have been a contemporary of this generation. Yet until last August 16, when she went to her heavenly home, Mrs. Torrey had lived on quietly, a sweet and gentle sojourner in the age of television and jet propulsion.

Her home call came at the age of ninety-four, after ten weeks of illness. Surviving are a daughter, with whom she had made her home in Wheaton, Ill.; a son, a former missionary to China, now supervising the rehabilitation of Korean amputees in Taejon, Korea; ten grandchildren and fourteen great grandchildren.

During her seventeen years in Wheaton, she had maintained her interest in Christian work, particularly in the work of Moody Bible Institute, with which her husband had been so prominently associated. Her testimony and personal ministry no doubt were more far reaching than many would realize.

Now there is only joy that after her long earthly pilgrimage she is in the presence of her Saviour and Lord, rejoicing also in reunion with the loved ones from whom she had so long been separated.

The Life That Touches

There is no such thing as being a part-time soul-winner. The man or woman whom God can use in pointing souls to Christ is the person whose life is so constantly filled with awareness of his own salvation and the riches of His grace that he cannot help overflowing into the lives of others. He is more aware of the fact that Christ died for our sins than he is of the headlines in the morning's paper. His awareness that God has effected a great reconciliation and calls upon all men everywhere to repent is more compelling in his own mind than any detail of his daily life.

Such a person will look upon the people about him wherever he is and see a part of God's great harvest field. Behind the kaleidoscopic array of faces and the trappings of business, pleasure or boredom, he will see souls who are dead in trespasses and sin, the very urgency of whose need is a burden on his heart. And as God leads him, he will speak with confidence that the Word of God and the Spirit of God will accomplish near miracles of grace.

It is indeed well to be a good workman, thoroughly prepared to present God's plan of salvation in the clearest manner, to answer the questions which may be asked, to turn to just the Bible passages which have definite bearing on the problems raised. But know-how alone is not enough.

Ask God to make you a soul-winner wherever you are, under every circumstance. Regard this work as the natural outflow of the new life you have been given in Christ. Overlook no opportunity to become a better, more competent workman. But be so occupied with Christ that you, like Andrew, Simon Peter's brother, are constantly prepared to bring your family, friends and all whom you may meet to Jesus.

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Rapidly growing Los Angeles with its two million people is a needy field. Below, personal work following Graham campaign in Hollywood Bowl.

Galloway photo

Does your
community
need a
group like—



Los Angeles' Committee for Souls

By DOROTHY C. HASKIN

A WAVE of mass evangelism is sweeping the United States. The peak of the Billy Sunday campaigns was reached in 1920, according to his song leader, Homer Rodeheaver. After that, mass evangelism on the Billy Sunday scale was on the wane until the Graham meetings in Los Angeles in 1949.

These meetings, held in a canvas cathedral seating 6,280 persons drew as many as 12,000 at one meeting. Estimated over-all attendance was more than a quarter of a million. More than 4,000 decision cards were signed.

The immense crowds, plus the so-called name converts, catapulted Graham and his party into the national headlines. Humanly speaking, this set the stage for subsequent record-shattering campaigns in Boston, Columbia, S.C., Portland, Atlanta, Houston and Dallas.

Mrs. Haskin is the author of a number of Christian books, as well as a frequent contributor to Moody MONTHLY and other Christian publications.

These significant Los Angeles meetings, however, were an outgrowth of a continuing program carried on for a decade by the Christ for Greater Los Angeles organization, a unique group operating on a year-round, city-wide basis. Dedicated to sponsoring regional evangelistic campaigns in and around the Los Angeles area, the committee has carried on an average of from three to four campaigns a year.

♦ PRIMARILY, Christ for Greater Los Angeles is a laymen's organization. There are a few ministers on the board, but most of the members are laymen, representing twenty-five Christian organizations, such as the Christian Business Men's Committee, Gideons, Salvation Army, Christian Endeavor and Youth for Christ.

President of the board is Lawrence Young, genial Hollywood printer, known

throughout southern California as a result of his former appearances on TV's "Inspirational Hour." The vice-presidents are Lionel V. Mayell, apartment builder; Benjamin Weiss, principal of the Metropolitan High School, and Charles E. Carpenter, who is in the real estate business. The only woman on the board is Miss Carol Kepple, a Bullock's department store executive, who represents the Christian Business and Professional Women's Club.

As executive director, Claude C. Jenkins, former owner of a small chain of grocery stores, is tireless in his efforts as a smoother-outer.

Perhaps one of the organization's greatest accomplishments is the striking demonstration it has provided of what can be done in uniting Christians in a community in the task of winning souls. Working in the background, the committee has quietly labored to win the

co-operation of various Los Angeles churches. As a result, groups it was once thought impossible to reconcile are now working together to present the salvation message, and Los Angeles is feeling the impact of repeated clear-cut evangelism.

♦ ORGANIZATION leaders are responsible for the tremendous amount of preparation necessary for the meetings: for locating a site, getting out publicity, inviting the evangelist and underwriting expenses. They also carry out an extensive follow-up campaign.

"Seventy-five per cent or more of the value of a campaign is the follow-up work," believes Billy Graham. The plan carried on in Los Angeles calls for each person who comes forward to fill in a card. If a church preference is stated, the card is turned over to that church. If the card merely shows a denomination preference, it is turned over to the co-operating church of that denomination nearest the person's home. If no preference is stated, one of the follow-up committee calls on the convert and he is put in touch with an evangelical co-operating church.

Sometimes this follow-up work takes a surprising turn or reveals circumstances which would otherwise remain unknown. One follow-up call to the home of a new Christian, for example, resulted in the worker's leading an entire family to Christ. In another case, follow-up disclosed the reason for a pastor's change of attitude toward the Christ for Greater Los Angeles program—one of his members had been converted in an evangelistic service and had returned to organize a Bible class in the church. The surprised pastor is now one of the committee's strongest boosters.

♦ CHRIST for Greater Los Angeles was organized by members of the Christian Business Men's Committee in 1943. At that time the day of great meetings, when thousands "came forward to shake Sunday's hand and profess belief in Christ" seemed far away.

In Philadelphia, Horace Dean, of Christ for Philadelphia, had organized meetings with Dr. Hyman Appelman as evangelist. The largest auditorium in town had been rented and approximately 20,000 people attended the services. Dean sent clippings from the newspapers about the meetings to his brother-in-law, Cliff Smith, a manufacturer of sports shirts. Smith showed them to some of his friends in the Christian Business Men's Committee. The conviction grew among these men that what had been done in Philadelphia, could be done in Los Angeles.

Surely there was a great need in Los Angeles. The divorce and juvenile delinquency rates were high. It was known as the breeding place of cults. There was a constant influx of tourists and new residents who needed to be given the gospel and placed in touch with churches and



Billboards bring meetings to the attention of millions, many of whom never attend church.

Sunday schools. Nearly two million people was a field worthy of every effort.

A corporation was formed with the idea of backing one series of meetings to be held in January, 1944. However, so many problems were involved that it was impossible to meet this deadline.

Meanwhile C. C. Jenkins was obtained as executive director, the necessary office force and equipment were brought in, rallies were held, prayer groups formed, pastors contacted, mailing sent out, and a multitude of details were attended to in preparation for a series of meetings. Several hundred churches agreed to co-operate. A large tent was erected on the circus lot at Washington and Broadway, later the scene of the Graham meetings.

♦ THE first meeting was held October 15, 1944, and for three weeks crowds filled the tent, and service after service saw hundreds seeking and finding Christ as personal Saviour. Offerings provided enough to care for the \$40,000 expense, plus a balance.

The meetings ended November 5, and the board faced the question, "Shall we dissolve as planned, or shall we continue?" It was decided to continue.

Meetings with Dr. Appelman were held in January, 1945, in East Los Angeles. This was a most needy section of town, with an estimated 120,000 Mexicans, 60,000 Jews and a large number of Negroes, Russians and other minority groups. The campaign was held in the Roosevelt High School, the first time in history that the Los Angeles school board had allowed a school to be used for this type of religious meetings.

In three weeks, several hundred decisions were made for Christ. School and police authorities testified that a definite contribution was made to curbing juvenile delinquency.

From then on the work of Christ for Greater Los Angeles expanded. Members of the board have held on by faith when it seemed as if no one would co-operate, and faith and persistence have won. More than twenty-three campaigns have been held under their auspices. They have also backed three successful youth rallies held in Hollywood Bowl.

At the second Bowl rally, June, 1946, with Dr. Percy Crawford as speaker, young people came streaming down the aisles. Hundreds made decisions.

♦ SUCH meetings seem simple to the average person, but the work behind them is time-consuming and often thankless. The first problem is which evangelist to call. The devout Christian feels that the meetings should glorify God and not an evangelist. But the unchurched are not especially interested in God or the Bible. They are interested in hearing some speaker of whom they may have read. So prayerful decisions must be made.

From time to time, Christ for Greater Los Angeles has called Dr. Appelman, Dr. Joe H. Hankins, Jack Shuler, Dr. Torrey Johnson, Dr. Percy Crawford, Dr. Billy Graham, Dr. Merv Rosell and others. Song leaders and musical features of the same quality of consecration and talent have also been engaged. Some of these men are booked months, even years in advance.

Obtaining a site is often the greatest headache of a campaign. For the Long Beach meetings in 1950, a site was located and the tent erected. A sign was put on the lot and all the printing completed. Then someone who objected to the campaign being conducted in that section of the city found a building restriction which would prohibit the use of the lot. Leaders had exactly twenty-four hours

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Tent used in Appelman campaign. Right, Personal workers with children following Cliff Barrows meeting in Hollywood Bowl.



in which to find another place. Christian businessmen got together, made some hurried telephone calls and permission was obtained to use one of the Carnation Milk Company's vacant lots.

When Executive Director Jenkins inquired about the circus lot for the Graham meetings in 1949, two circuses had bid for it at a figure with which Christ for Greater Los Angeles could not compete. The board prayed and after the third or fourth inquiry was given permission to have the lot.

Then came the problem of a tent. In the entire country no one tent large enough was available. So the problem was solved by using two tents joined together.

For the Appelman campaigns, the only known tent of its kind was used—one in which the poles and bracing wires were not inside, but outside. For the Graham campaign in 1951, it was planned to use the American Legion stadium for week nights and the Hollywood Bowl for Saturdays and Sundays. Crowds were so great, however, that it was necessary to move to the Hollywood Bowl for all meetings at an expense of a thousand dollars a night.

♦ PRINTING, publicity and advertising is another item which requires much prayer and judgment. Unless the meetings are advertised, people won't come; but exactly how much to spend and where to spend it, what to print in the line of dodgers, sheets for billboards, etc., must all be decided.

Personal workers must be trained to counsel with those who come forward at the meetings. Prior to the first Graham campaign I. A. "Daddy" Moon spent five months training more than 300 workers for the campaign. Of this number 245 had never worked in any previous cam-

paign. And prayer groups were held in as many as a thousand churches.

The length of the campaign must be agreed upon before it is known whether or not the people will respond. If the time of the meetings is too short, the right people won't be reached. If too long, people may tire and cease to attend. Countless other details must also receive attention.

♦ WHAT are the present plans of Christ for Greater Los Angeles? First of all, to complete follow-up work on the organization's city-wide campaign under the preaching of Dr. Jack Shuler last spring which flooded the office with decision cards. Originally scheduled for three weeks, the campaign was twice extended an additional week.

Meanwhile united campaigns for several Los Angeles area communities are also in view, and a careful study is being made of a new plan of personal evangelism to be carried on extensively with a large corps of workers.

In spite of what has been accomplished, Christ for Greater Los Angeles knows that the city's millions are still

largely unreached. But the organization looks back with thankfulness on the pattern already set, on souls saved, on churches and other Christian organizations revived and strengthened. Most encouraging of all, perhaps, to the leaders of Los Angeles' committee for souls are the glimpses they have seen of God's grace through the evangelistic ministry. Among many incidents, they recall—

The sixty-three-year-old woman who had never attended church, but who came to one of the meetings and was saved.

The former prize fighter who followed the crowd, expecting to see a sporting event. Instead he found his way to the prayer tent.

The eighty-year-old Korean who attended the meetings and went forward. (A former missionary to Korea was present to help point the man to Christ.)

The newspaper vendor who heard the word of life while selling his papers on the ramp of Hollywood Bowl and took Christ as his Saviour.

Christ for Greater Los Angeles workers especially like to remember the elderly man who heard Billy Graham say that only one in 100,000 find Christ after they reach seventy.

Hurrying into the prayer tent, the man asked, "Am I too late?"

"No, you're the first one here," the Christian worker replied, misunderstanding.

"No! I mean am I too late—too old?" the man asked anxiously. Soon he had answered his own question by yielding to Christ.

Because of Los Angeles' committee for souls, this man and thousands of others like him—news vendors, housewives, children, businessmen—will not be too late. How will it be in your town?

THE END

*During the
weeks to come
in your church,
your neighborhood,
your home,
your own life—*



Devaney photo

Will God's Fire Fall?

By ALAN REDPATH

ONE of the greatest open-air meetings that has ever taken place was held one day on Mount Carmel, where a major issue was at stake. You can read of the occasion for yourself in I Kings 18. Who was the true God; the God who could accomplish miracles, the God of supernatural power? Was it the Lord Jehovah, or was it Baal? That issue had to be decided, and it was Elijah who challenged the people with the words, "If the Lord be God, follow him; but if Baal, then follow him."

There are always many "gods" who claim our worship and the supreme place in our lives. Always they are attractive and there is much that can be said to establish their claim to our allegiance, but there can be only one true God who has a right to claim the worship of our hearts and the allegiance of our lives. At Mount Carmel there were three parties concerned in obtaining a verdict, each demanding something in order that the verdict might be established.

♦ FIRST, there were the people; they wanted evidence. "The God that answereth by fire, let him be God. And all the people answered and said, It is well

spoken" (I Kings 18:24). That congregation, like every other congregation today, wanted real evidence that the God they were invited to follow was a God of the supernatural. Every congregation has a right to expect that, and we have no

business to claim a verdict from anybody unless we can prove that the God we worship answers by fire.

Does He? Yes, indeed He does! It was John the Baptist who said, "One mightier

[Continued on page 67]

About the Author

AS these pages go to press, Alan Redpath is preparing to leave the pastorate of the Duke Street Baptist Church in London to begin new duties as pastor of the huge Moody Church in Chicago, founded by D. L. Moody. There he will follow such outstanding pastors as the late H. A. Ironside, P. W. Philpott (now associate pastor of The Peoples Church in Toronto, Can.), R. A. Torrey, and A. C. Dixon.

Trained as an accountant, Mr. Redpath was in an administrative post at the head offices of the Imperial Chemical Industry, Ltd., in London when, as he explains, "the Lord laid His hand upon my life and called me out of business into His service." That was seventeen years ago. Four years later, after a period spent in evangelistic work, he accepted the call of the Duke Street Church. During the last decade he has become known both in this country and Britain as an evangelist and Bible conference speaker.

Mr. Redpath asks the prayer interest of Moody MONTHLY readers as he begins this important new ministry.



For the hard-to-reach, try—

Redemptive Friendships

By MARIE A. YODER



Do not expect results overnight, but trust God to work in your friend's life. Lambert Photo

ONLY a really knotty problem could daunt the naturally buoyant hearts of Jim and Esther Bart. But the silence that hovered in the air now told plainly enough that something was wrong. They were serious and puzzled as they faced each other over empty plates and cups at the close of dinner.

The Barts were new in the community, but as devoted followers of Christ they considered this part of town their responsibility . . . their mission field. And before the first week in their new home had passed, they had learned that their next door neighbor was not a Christian—in fact, that he was even outspoken in his belief that there is no God. Ought they to avoid the family? That wouldn't be too hard. The Marrows apparently weren't eager to have them for friends.

"Let's form a redemptive friendship with them," suggested Jim after a little. "It worked when we were in Crystal City, you know, and it will work in Orton, too."

Esther nodded assent, and even twelve-year-old Gayle who had left the table dropped her new book and came back to hear.

"This may be a tough case," Jim went on, "but for the time being our first task is to show them that we simply want to be their friends. I have a notion they've already put us down as 'churchy' folks because they've seen us leave for service on Sunday mornings and so on."

"They're standoffish," Esther agreed, "but they'll warm up, I'm sure, if we just concentrate at first on being friends."

♦ How did the Barts' plans work out? How did they go about establishing a redemptive friendship? And most important, how can you use redemptive friendships to win the lost in your own com-

munity and circle of acquaintances? Let's look in again on the Bart family for some of the answers.

During the weeks which followed Jim and Esther's conversation, the Barts kept their eyes open for little ways of making friendly contact. One day Esther took Mrs. Marrow a bouquet of her loveliest flowers. Later, on a Saturday, Jim put aside his plans to wash the car in order to help the doctor fix a balky lawnmower. Even Penny Marrow was remembered—with an invitation to Gayle Bart's birthday party.

When Esther cut her hand badly



How Shall They Hear?

KENNETH H. TOMS

Amidst a world by sin enslaved,
Deluded, spoiled, confined, depraved,
How can be told to hearts oppressed
The news that they may all be blessed?

Our souls are free, our eyes are clear,
And by God's grace, our ears now hear
The voice that speaks from heaven
above

To show the mystery of His love;
That voice, unheard by those around,
Whose ears can catch no heavenly sound;
That love, still yearning to enfold
The lives of those in Satan's hold.
How can God work, except by those
In whose glad hearts His Spirit glows?

To us Thy children, Lord, give light
That we may see as with Thy sight;
Grant us to feel the stinging need
To which so few pay any heed;
Grant us, dear Lord, from heaven above
Thy greatest gift, Thy perfect love;
Remove from us our cherished sin,
Remake and keep us pure within.
Then shall Thy life through us be poured,
Then shalt Thou truly be our Lord;
Then shall Thy Spirit's work be done,
And dying souls to Thee be won.

enough to require careful treatment, it was Dr. Marrow who was called. Jim brought his interest in photography into play one afternoon by showing an intelligent interest in Mrs. Marrow's new camera. Gayle also had been quick to catch the idea of a redemptive friendship. Soon she was walking to and from school with Penny Marrow, though Penny was two years younger.

Long before the Barts felt led to invite the Marrows to take dinner with them, they were liking them very much—and longing that their new friends might know the Saviour. So as they approached the first evening the Marrows were to spend with them, every detail was planned most carefully and the project bathed in prayer.

♦ THE Barts' approach is good for any family, for the keynotes of a redemptive friendship are always friendliness, planning and prayer. Look for the person God wants you to reach, then seek him out. Learn of his needs and of the things that interest him. If he loves photography, learn something about it, too, and share his interest . . . or, better yet, learn from him. Find some common interest, and develop it. And be watchful for an opportunity to help him.

One word of warning. Be sure your friendship is real and sincere. A pretended friendship is cheap and unworthy of a Christian. Develop a genuine liking for the friends you have set out to win. Unless you can care for them as people—be concerned for their daily problems as well as for their souls—you cannot hope to point them to the Lord.

Perhaps it will be some time before your own redemptive friendship with the person next door or the family down the street progresses to the point where you feel led to invite them to be your guests. When that time comes, however, be sure every detail is thought out ahead.

Keep the point of the invitation clearly

Daughter of a Mennonite minister and bishop, Miss Yoder has spent some time in Puerto Rico as a missionary. She is a contributor to various evangelical publications. Her home at present is near Nappanee, Ind.

in mind. You are out to do more than be a gracious host—more even than to strengthen the friendship formed. Your purpose is to give your guests a glimpse of the joyous, satisfying life that is yours because you are a Christian, and to build the kind of understanding friendship which will enable you to talk freely with them about their spiritual need.

♦ ANYTHING wholesome and Christian is suitable entertainment—a quiet evening at home, a picnic, a wiener roast, a long drive in the country. But be sure there is something or someone that speaks out clearly for Christ before the guests leave for home.

Perhaps all you can do the first time your friend is with your family is to make your mealtime prayer tenderly personal. But don't be afraid to do that. Sometimes prayer is the match that lights a flame in the heart. It certainly won't do any harm to ask God to bless your guest, be he old or young, and to pray that he may fill the place in life that God has planned for him.

One fatherly gentleman, whose heart overflows with love for his Lord, picked up the family Bible just before his guests left. "Won't you join us in our evening devotions before you leave?" he asked. The question came so naturally that the

guests accepted.

For those to whom parties and picnics do not make much of an appeal, you might take your friends to a Christian concert. Be sure it is a top performance, and be frank with them regarding the type of concert they will attend.

If you have grandchildren who can sing, and whose little minds are full of Sunday school songs, perhaps your friends would enjoy meeting them and their parents as part of the special occasion you are planning. A song sung by a tiny child may carry more of the Spirit's convicting power than we think.

♦ If you choose a picnic or a wiener roast, perhaps the camp fire would be the place to drop a few serious thoughts. A certain young people's group in Puerto Rico, whose socials are often spent at the beach, plans something special for the unsaved young folks who always go with them. The hours after lunch, when swimming is prohibited, is their "hour of decision."

Indoor activities aren't hard to plan, either. If a projector is available, you might plan your evening around a Christian film. Many films, with real messages, can be rented at modest prices these days. When your guests are young people, a family "banquet," where the girls wear

flowers and the fellows come with ties, might be a big success. You may have an after-dinner program right at the table, in which some word of testimony or thought from Scripture would speak for Christ.

Include the entire family in such a venture. And don't try to slip through the cheapest way. Even little children will feel that they are helping too if they can add their own pennies to a fund for renting a film or adding to the occasion in some other way. It costs something always, and money sometimes, to win souls.

Of course overtures of friendship are only beginnings. A redemptive friendship must be maintained by continuing to keep in contact with the individual you are trying to win. Be patient, be prayerful, be persistent. Do not expect results overnight, but trust God to bring your friend to Christ as you obey the Holy Spirit's leading.

Perhaps you feel that you are a failure at impromptu witnessing. Perhaps you have never yet pointed a single soul to Christ. But if you are a Christian—and if you are willing to give yourself, your time, your ability to make friendships, into His keeping—you can lead many to the Saviour through your redemptive friendships.



The General Speaks



Lt.-Gen. Harrison is Chief of Staff, U. S. Army Forces, Far East, and Senior Delegate of the United Nations Command Truce Team. His testimony as presented here is published in tract form by the American Tract Society, 21 West 46th St., New York 36, N.Y. U.S. Army photograph

It is wonderful to be a believer in the Lord Jesus Christ, and I am exceedingly thankful that God has graciously led me to saving faith in Christ. In the Bible, the Word of God, the Lord has promised that anyone who believes in His only begotten Son, the Lord Jesus Christ, has been forgiven his sin and its consequences, has been given eternal life and has entered forever into the kingdom of God. God has done this for me entirely of His own gracious kindness, in spite of the fact that I am, of course, unworthy, as is every other person.

God gives us who believe in Christ a daily personal experience which is convincing evidence of the reality of the new life in Christ. I find that God changes my life and gives me victory over the evil weakness of my human nature. I have found by experience that God does give joy, peace of mind, and absolute assurance for the future.

It is not given to us to see into the future except as it is revealed in the Bible, and therefore, as a Christian, I am dependent on God and with all other believers have absolute confidence that God goes with me and will not fail me nor forsake me. Anyone who has this

confidence can face the future without fear, worry or doubt. Certainly, I have every reason to be thankful to God.

The blessings which I have received, and certainly shall receive from God, are available to anyone who will trust in the Lord Jesus Christ. I have observed that to most people the gospel of Christ appears to be foolish, and while they understand what the words mean in a purely intellectual sense, they do not apply these words to themselves. It is a sad thing to see people defiantly reject the mercy of God when they could experience all the joy of salvation.

I hope that some who read this will understand that my experience has been real. It is not philosophy; it is not fatalism; it is nothing but taking at His word the Omnipotent God, who controls in all details everything that is in the universe, and who loves to do good things for men in spite of their enmity against Him.

—Lt.-Gen. William K. Harrison

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:5, 6

The Believer's Way to Blessing

By AUGUST VAN RYN

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*There is a walk by faith alone that
is God's best for every Christian*



Lambert photo

THE theme of Romans 3 is that salvation is by *faith*; chapter 4 emphasizes that it is *not of works*.

Chapter 3 closes by saying (vv. 29, 30) that God is the God of the Gentiles as well as of the Jews. God justifies the circumcision (that is, the Jew) by faith as the principle of operation; and He justifies the uncircumcision (that is, the Gentile) through faith. Both Jew and Gentile are saved in exactly the same way.

In order to prove this, Paul now gives, in Romans 4, two examples, citing two of the greatest men in Israel's history—Abraham and David. Both were saved by faith alone. For Abraham believed God (v. 3) and this alone was counted to him for righteousness. He believed God when He pointed to the stars and told him, "So shall thy seed be."

It wasn't so much *what* Abraham believed as *whom* he believed that mattered. It is so today, now that the gospel of the grace of God is fully preached. It is *not* he that believes this or that truth who is saved, but he that believeth on the Son, that has everlasting life. Faith that brings salvation to man is not belief in a creed or doctrine, but faith in God, through Jesus Christ His Son.

Abraham, then, believed, and so did David, as the quotation in verse 7 (from Ps. 32) proves. To David, too, was imputed righteousness *without works*, simply on the ground of *faith alone*. If salvation were of works, then God would be owing us, and thus grace would cease to figure at all. But as verses 4 and 5 say, "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the

ungodly, his faith is counted for righteousness."

That word "ungodly" is found just twice in Romans. Let's contrast it for a moment:

Romans 5:6, Christ died for the un-

law, with the principle of works, for Abraham was saved by faith alone before the law had been given. He was saved also before he was circumcised. He received circumcision as a seal of the faith which he then already had (v. 11).

Now if we remember, as taught in Colossians 2:11, 12, that circumcision signifies the putting off of the body of the flesh, which in this age is done in baptism, the picture of Abraham's circumcision becomes beautifully significant. First, he believed God; next, he was justified; third, he was circumcised, or baptized, as we would say today. Thus Abraham is truly in type the father of all who believe, for with every believer the order is the same: faith, then salvation, then the putting off of the flesh, that is, the end of self.

Since all this happened before the law was given, law has nothing to do with the blessing of the sinner; we are blessed by faith alone (v. 13). All the law does is to work wrath (v. 15); that is, it stirs up the natural rebellion of the human heart; it provokes sinners to do the very things they should not do. But grace brings all the wonderful love of God in divine power to the soul; it brings eternal blessing when received simply by faith.

To sum all this up: salvation is offered alike to all—Jew and Gentile. It is not of works, but offered as God's gift to be received in simple faith. Lawkeeping can never produce this righteousness; it only works sin and transgression. Salvation is by grace, through faith, and *faith alone*. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9).

♦ FAITH in Christ for the salvation of
[Continued on page 60]

Mr. Van Ryn is a Bible teacher, preacher and author, whose home is in Miami, Fla.



What would you have done...

*I wanted to leave
that school and
all those in it,
but a friend
gave me God's answer—*

A true story in two parts

Part I

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SUPERINTENDENT KRATTI fingered the papers in his hands and looked at me a little quizzically. "It isn't an easy job," he cautioned.

"No," I thought, "teaching cooking, sewing and English in Joyce high school will not be easy." But then no teaching position is easy these days in the uncertain world in which our young people are growing up.

Later a friend echoed his warning. "I hear they've had trouble out there the last couple of years," she told me.

Still I didn't listen. Hadn't I lived and taught school in the country? This was a logging-farming area, just like I'd known. They would be fine, wholesome youngsters.

Besides I *had* to teach! What does one do when death—tragic, unexpected death—claims a loved one? Keep busy! Everyone said so.

For the thousandth time my mind went back to those black hours immediately following David's sudden death. The blow had fallen so swiftly—a gun in the hands of a teen-age schoolmate, a shot, and then stark grief.

Returning home after the funeral I had stopped beside the dining table where my books and papers were still spread out. "What about my correspond-

ence course?" I asked my brother. The course, too, was for David—the first part of my plan to return to teaching so he could have his college.

"Go ahead with it," my brother advised me wisely. "Maybe you ought to teach."

♦ SOMEHOW I finished the correspondence course, then went on to spend the summer at Teachers' College. There again I heard talk of low morals and delinquency in our schools. Even then, however, I didn't worry. A small school, nice "country kids"—everything would be all right.

As we drove the sixteen miles from my suburban home in Port Angeles, Wash., to the Joyce school, the September peacefulness and beauty around us seemed in sharp contrast to any problems which might lie ahead. There were the farms and timber tracts, Puget Sound on our right for much of the way and on our left the rugged peaks and green forests of vast Olympic National Park.

We drove past the Joyce store and railroad station, past a scattering of dwellings, past a little brown church nestled in an alder grove and into a large school yard. The school itself was

a beautiful ten-room brick structure with separate gymnasium building erected in the flush twenties when the logging industry was at its height. This was the school and community where I was to work for the next nine months. Surely there could be no insurmountable problems in this peaceful setting.

But my complacency ended abruptly the day before school began. A staff meeting was called to map out disciplinary strategy. Last year had been a difficult one. This term we were to "lay down the law" from the very start.

♦ IF that first faculty meeting jolted my complacency, the first day of school left me dazed with a sick feeling in the pit of my stomach. And this was only the beginning. In the weeks which followed I saw more of the world and the devil than I'd ever thought possible.

English classes were a nightmare,

David Kiel, teen-age son of the author. His tragic death helped bring the gospel to a high school.



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The more-wonderful-than-fiction story

of a teacher with a great sorrow

and a school where God touched many lives

largely because they were held in the library where other students were supposed to be studying. The second day, during sophomore English, I faced my first crisis when I found a dead mouse under a paper on my desk.

Summoning all my courage, I managed to brush the incident aside. "A mouse!" I exclaimed. "Fortunately the only thing I'm terribly afraid of is a cow!"

They were disappointed. The previous year a snake had produced far better results. The teacher had screamed, then retired to the sick room with an aspirin for the afternoon.

What I had already sensed was only confirmed in the days that followed. First there were the short autobiographies written by my students as an assignment. Several expressed open rebellion. One concluded with the words, "I hate school; I hate teachers, especially English teachers, and I believe in saying what I think!"

As time passed I learned that defiance and misbehavior were not our only problems. Smoking in the building was a common offense. Lunches were stolen, then money. The lock on the kitchen storage pantry was ripped off two hours after a new one had been put on. The sewing room was broken into and cards to the sewing machines were slashed. Notes of the "I hate you, you know who" variety were typed and tacked to the bulletin board.

Meanwhile there were indications that my pupils' lives were no less unsettled outside of school than in it. The demand for aspirin tablets for these husky teenagers became so frequent that I was given a supply to carry from class to class. It became unsafe for a teacher to carry glasses or a change purse—even keys were taken. One morning we returned to find the library filled with steam, the walls dripping and streaked. A student had removed the radiator valves the night before.

The administration made it plain that each teacher was on her own, stand or fall. Appeals to parents and other commonly used methods had long since failed.

♦ THOSE first days passed into weeks. Could I hold up under the strain? Should I even try? Sometimes I was even frightened. I heard the boast that two years before the state patrol had been called to escort a teacher safely to his home.

I knew I was not in good physical or emotional condition, and the strain could easily prove too much. The tension of

the months of loneliness and sorrow had been great.

There was much in the atmosphere of the school to remind me of my son's tragic death. I remembered all too clearly how in David's school an old revolver which "wouldn't work" had been carried about for several days by a gang of boys. It had been fitted with stolen cartridges and finally sold to a boy who brought it to our home to show to David, a junior instructor for the rifle club in the city. Somehow the boy who brought it had pulled the gun from its hiding place and fired it movie fashion. That was the fatal shot.

Now the destructiveness, the playing at shooting, the blood and thunder novels which nearly all the boys insisted on reading in and out of class, the stories they wrote in my English classes of feuds and murder, all served to remind me of the tragedy of such ways. One day when a boy pulled a long hunting knife from his belt

and proceeded to use it to shave his arm, I was near hysteria.

[Continued on page 46]

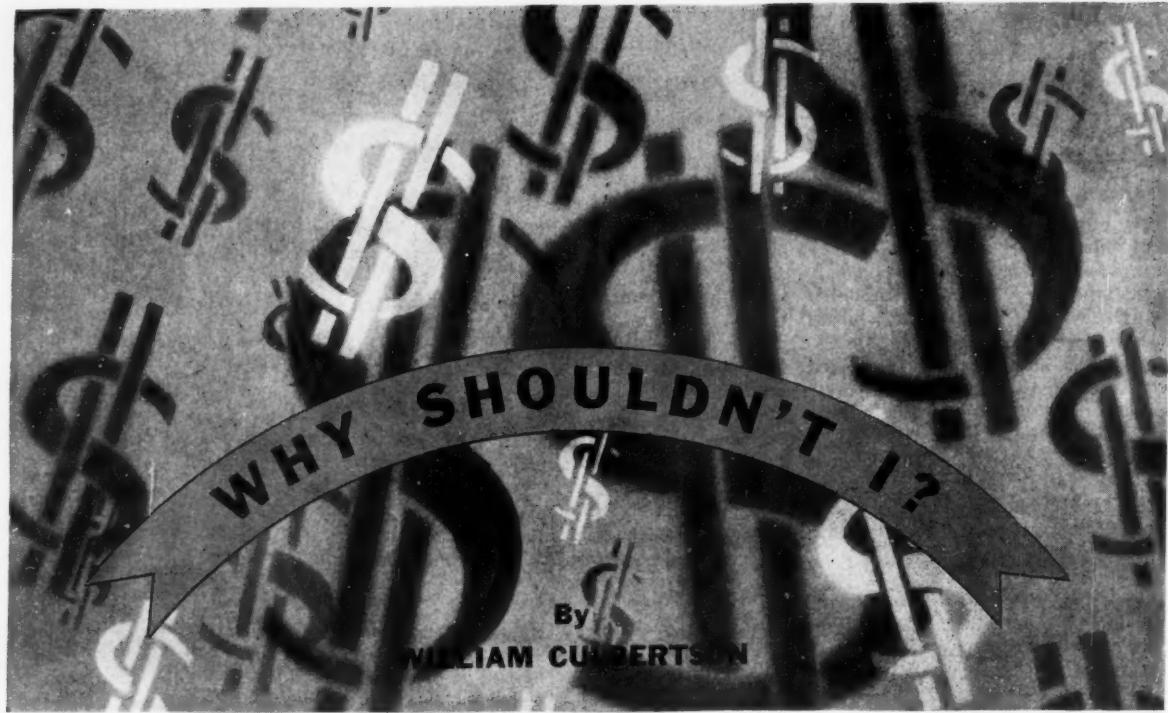


Circle above, Geraldine Baar, one of the three strong Christian girls in the high school. Right, Pastor Kenneth Himpel who became an active co-laborer among the Joyce young people.



Below, the attractive little brown church which was a center of Christian testimony in the logging and farming community. At left, interior view.





H. Armstrong Roberts photo

"Wealth—a pitfall for ME?" you ask!

"Yes!" says this third article on the subtle snares of worldliness

Part III

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

—*I John 2:15-17, A.S.V.*

So far, in thinking of worldliness, we have been focusing our attention on pleasure—that which the world has to offer in satisfying or pretending to satisfy the lust of the flesh. But this is only one aspect of worldliness. Another is the lust of the eyes—the desire for material possessions. What our eyes see we desire for ourselves. And our attitudes toward material wealth may brand us just as worldly as our engaging in worldly pleasures.

There is of course the spirit of acquisition in man—the desire to acquire and possess. That spirit of acquisition kept within bounds, if exercised honestly and

spiritually, may be used for the glory of God. At the same time, it can get out of hand very quickly.

♦ THE Word of God shows very clearly that there is inherent danger in riches. The Lord Jesus Himself in the parable of the sower pointed to "the deceitfulness of riches" along with the "care of this world" as the thorns which choke the Word and make it unfruitful in one type of hearer (Matt. 13:22).

You do not have to think long to appreciate something of the deceitfulness of wealth. For one thing, possession of an abundance of this world's goods is an invitation to self-confidence. As riches increase we tend to depend on God less and less.

The Lord Jesus spoke about those who trust in their riches as having difficulty in entering the kingdom of God, and how true that is. It is so easy to trust the material prosperity we may have, to put our confidence and our hope in it, and so to become unmindful of our need for God.

Riches are also deceitful to the extent that they may lead us to believe that wealth is all there is to life—that the possession of things and what possessions can do for us is the zenith of

living. God warned His children of this very thing in the Old Testament:

"Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage . . . and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth" (Deut. 8:11-14, 17, A.S.V.).

The deceitfulness of riches was a peril in Moses' day, just as it was in the time of Christ's earthly ministry, just as it is today. How easy it is to measure our security in terms of real estate, bonds and bank accounts to the near exclusion of dependence on God! And how quickly do riches suggest that what we have acquired is evidence of our own ingenuity, ability and power—"my power and the might of my hand hath gotten me this wealth."

"Take heed, and keep yourselves from all covetousness," the Lord Jesus warned; "for a man's life consisteth not in the abundance of the things which he

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possesseth" (Luke 12:15). The follower of Christ is not to be deceived. Material possessions are going to pass away. They should not be valued as though they were eternal. They are not to become supreme in their importance, because there are other things which will outlast them.

The child of God is to hold loosely such worldly possessions as he may have. "Set your affection on things above, not on things on the earth," writes Paul in Colossians 3:2. Worldly possessions are not to be the objective of the Christian's life. He is to be concerned first and foremost with heavenly things. Temporal things are to be his servant, not his master.

♦ PERHAPS you are thinking, "Yes, I understand all this, but these warnings are not for me. I am not wealthy." Wait a moment! You need not possess great wealth to be deceived by it. More than one earnest Christian in modest circumstances has been shipwrecked because of the little he had or because of his wrong attitude toward the wealth he did not have.

One of the saddest stories I know is about a great preacher—whose faith in the Lord Jesus I do not question—a man to whom God gave great gifts. Somehow he got his eyes off the Lord long enough to want material wealth. Though he continued in name as a preacher, God did not, of course, continue to give him power.

Not many years ago on his deathbed he said, "I know, I know what was the cause of my downfall. It was the love of money!" This can happen to you and me. And the beginnings of such a tragedy may be merely the mistake of desiring wealth too much.

It is a tremendous warning that we find in I Timothy 6:10: "For the love of money is a root of all kinds of evil." If you have admitted into your life the love of money, or are beginning to give it a place right now, God's Word says you are taking in something which will grow and someday bear fruit in sin. Stop and think before it is too late!

But there is more. "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." Some have been led astray from the faith. That's one great danger. "You cannot serve God and mammon." Others, like the pastor already mentioned, have pierced themselves through with many sorrows. Beware of the love of material wealth.

♦ THERE is a basic teaching in the Word of God, however, which is a key to the problem of maintaining a right attitude toward material wealth. That teaching is stewardship. The Christian is a steward. It is God, declares Deuteronomy 8:18, who "giveth thee power to get wealth; that he may establish his cove-

Emancipator

RUTH MARGARET GIBBS

Satan came to the house of life—
"And who would be free?" he cried,
"Have treasures of gold and mirth and song
And all of the world beside?"

He bound us each with a chain of gold
And fastened on each his name;
He gave us a sip of the wine of mirth,
A taste from the sweet of fame.

"Now get you down to my grinding house,"
He cried, "till you pay your debt;
And some shall grind with a dance and song,
And some with their brawn and sweat . . ."

For many a year we ground and bore
Our master's relentless blows;
Our pay was whiplash and heavy chain
Increasing wounds and woes.

Then came One to the prison wall
And spoke at the prison door—
"If you will have life that I shall give,
You shall be free and more."

We listened hard in the dungeon gloom
And pondered, "Who can it be?"
And I sent my answer back again:
"Oh, Lord, I have heard. Take me!"

I grind no more in the prison house
Or thirst in the dungeon dread:
The chain of my sin Christ cast away—
I live by His grace instead.

nant." Your ability to acquire wealth is given of God; therefore you have a responsibility to Him in the use of your material possessions.

It was recognition of this fact which led David to speak as he did in his prayer dedicating the materials which had been brought for the temple. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee" (I Chron. 29:14). God is the true Owner. The possessions we call ours are really His. We are stewards, accountable to Him.

Of course the fact that we are stewards does not mean that we are automatons. Even Ananias and Sapphira were told that they had a right of choice with respect to their material possessions. Their great sin was not in withholding a portion of the price of the land they had sold, but in lying to the Holy Spirit. "While it remained, did it not remain thine own?" asked the apostle Peter. "And after it was sold, was it not in thy power?" (Acts 5:4).

Ananias was a steward, not a robot. He had in his power the disposition of the goods which he owned, and so do you, so do I. We are stewards accountable to the Lord.

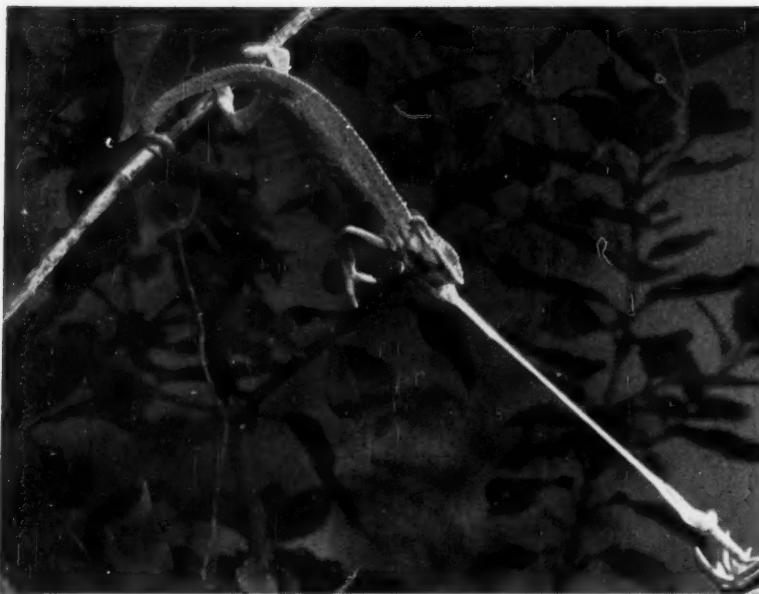
♦ AGAIN the fact that you may not have much of this world's goods does not de-

liver you from your responsibility as a custodian of God's wealth. You have some wealth, and if you were entrusted with more, you would apportion it about as you do now. This, I am sure, is one reason the Lord doesn't trust some of us with more of this world's goods than He does. He sees what we do with the little we have.

"He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much" (Luke 16:10). Perhaps you will have to fight a harder battle right now to be a faithful steward of a few hard-earned dollars than you will tomorrow with a bank account in five or six figures. But what you do with the little will have a tremendous bearing on what you will do with more.

Often I'm thankful to my Christian parents for their urging me to give at least a tenth of my first earnings to the Lord's work "right from the start." I looked at my fifty cents or dollar—my total earnings—and thought, "What's a nickel or a dime going to do?" But I couldn't forget their instruction, and I am glad that when I had a little I was persuaded to give at least a tithe to the Lord. It's exceedingly important how we begin.

Scripture makes it clear, moreover, that there is a direct relationship between the acquiring of true riches which are heavenly and eternal and spiritual,



The multi-colored chameleon strikes at his insect prey. MIS photo

The Amazing Chameleon

By John H. Raymond

At first glance the little chameleon looks like a ferocious baby dragon. Its bug eyes protrude like the ball-turret of a B-29 bomber—able to turn in any direction. More amazing, each eye can be controlled separately! As it uses one eye to keep an insect in sight, the other is roving about, seeking support as it closes in on its prey.

More wonderful than its eyes is the chameleon's tail. Unlike the garden lizard, which can shed its tail, the chameleon finds his tail extremely useful in bracing his body and legs in a three-point suspension, as he attacks insects.

But more amazing than either eyes or tail is the unique tongue, which the chameleon hurls phenomenal distances at insects, snaring them with the sticky end. The unaided human eye cannot follow the tongue's rapid dart.

Yet it is the chameleon's ability to change color that, while commonplace, is its most interesting characteristic. Man can imitate the chameleon's tongue in lassoing a steer, and our cumbersome B-29 gun turret is a reasonable facsimile of its eye. But man can neither change his color nor the color of his sins. How wonderful that the God who made him, who holds a "prior claim" on all he is and has, has promised that "though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

From "The Prior Claim," gospel-science film, being premiered throughout the country this fall. The film is a production of Dr. Irwin A. Moon and the Moody Institute of Science. Watch for another "Sermons from Science" next month.

and our stewardship of material possessions. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" (Luke 16:11,12). If you have not been faithful in your stewardship of God's possessions entrusted to you during your earthly sojourn, how can you be entrusted with riches in eternity? No child of God can turn aside from the test of his daily

motives and actions. Every day, every decision marks us as faithful or unfaithful stewards.

♦ THERE is ample guidance in the Scriptures for the Christian who is concerned about what constitutes good stewardship of material wealth. For example, we are to use it to help members of our own families who are in need (I Tim. 5:8). Again we are to use it to help others who are in need (Eph. 4:28). Other passages might be cited, but I shall mention only

one: we are to "make friends of the mammon of unrighteousness."

How can we do that? Well, the Lord Jesus says, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacle" (Luke 16:9). The material wealth we have, be it little or great, can be used to win friends. And what can we do that will so endear us to the hearts of others as to provide the means of their hearing the gospel?

Some day the mammon of unrighteousness is going to fail. But if in our use of our wealth we have brought Christ to needy souls—if we have paid for tracts or gospel literature or Christian films or enabled young people to train for Christian service—we shall have had a definite part in their salvation. In that day when money will be absolutely worthless, the presence of souls in the eternal tabernacle will be a great reward.

Sometimes I've tried to imagine the greetings there will one day be in heaven. There'll be a welcome not only from the Lord, but from the souls we have led to know the Saviour. I'm sure there's going to be a welcome there for those who by proper stewardship of their wealth have won others to Christ. Someone—perhaps many—will say to you, "Thank God you didn't spend that money foolishly, that you didn't use it selfishly. Thank God you made it possible for someone to bring the gospel to me!"

♦ THE lust of the eyes shall indeed pass away, but today opportunities abound to invest material possessions in eternal things. How tragic it will be if time slips between our fingers and we amass only the riches of this world!

Remember the words of our Lord, "What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:26).

The Authorized Version, I know, renders this, "What shall a man give in exchange for his soul?" and it speaks a striking truth. But I think the Lord Jesus meant something more than that here. What shall a man give in exchange for his life?

What will you give? This life is the only one you will have here on earth. You are going to pass this way but once. What will it profit you, though you gain all the world can offer in material wealth, if your life is spent for material things which pass away—for the things which do not matter? Truly—

*"Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, 'Christian, love Me more.'"*

God help us all not to be deceived by the lust of the eye, but to use the material wealth we may be given, for His glory.

THE END

Next month: *The Vainglory of Life*

Yesterday's converts are today's

Babies on Your Doorstep

By DONALD C. IRWIN



fort . . . concerning the faith" (I Thess. 3:2).

♦ Just how much personal help and encouragement can mean to new converts has been strikingly demonstrated to us in our experience with a young married couple—Bob and Ruth we'll call them. Let me share part of their story as they told it in a question and answer session presented to help a small group in our church whose eyes have been opened to the need of encouraging new converts. The interview began as follows:

Minister: How long have you been Christians?

Ruth: Since I was twelve.

Bob: I became a Christian two years ago.

Minister: Did you have assurance that you were a Christian when you began the Christian life?

Bob: I did.

Ruth: I didn't—not till you visited our home two years ago and talked to Bob about trusting Christ. I'd drifted away and needed forgiveness. I found that night that I'd lost not my salvation, but that I had lost my fellowship with God.

Bob and Ruth went on to acknowledge that they had encountered many personal and home problems since becoming Christians, but that the personal interest shown (in this instance) by the minister had been of definite help. Prior to that, they said, they had received no personal help in starting systematic and purposeful Bible study, prayer or witnessing. The interview continued:

Minister: Has there been a marked spiritual growth in your lives recently?

Bob and Ruth: Definitely!

Minister: To what do you attribute this growth? Did you attend worship services, Sunday school, Bible classes?

Bob: Yes, and we learned a great deal, but it was not till last November when you began to meet with us in our home for an hour a week that we noticed a real difference.

Minister: Do you mind explaining to those here how we came to start this

THOUSANDS of new Christians who have been saved by God's redeeming grace in Jesus Christ have later been abandoned as babes to push and struggle for themselves toward Christian maturity. Many of them become discouraged, disillusioned and defeated. Some drift back into the old life of sin.

The big problem in any evangelical church today is how to keep converts from slipping out "the back door." The reserve roll and dismissions are the grief of every sincere pastor and church board. Many a church of two thousand members is disturbed over the three, four or five hundred who seldom darken the church door, and the thousand others who are on the fringe of church life—who never attend prayer service, who are so easily offended, who never win another to our Lord.

The greatest single need in the church today is the kind of continuing passion for souls that the apostle Paul expresses when he addresses the Galatians as "my little children, of whom I travail in birth again until Christ be formed in you" (4:19).

A desire to get people saved and on their way to heaven is a fine thing; but if it stops there, it is a denial of our Lord's commission not only to "go ye," but also to teach them "to observe all things whatsoever I have commanded you" (Matt. 28:20). To neglect the latter part of the command is to be like a mother who wants children, but is not concerned about what happens to them once they have seen the light of day.

The burden for new Christians in our church had grown as the problems and difficulties in their lives became increasingly apparent. We were challenged to action, however, by the Billy Graham crusade, which came to Washington early in 1952, not only winning souls, but also instructing workers from co-operating churches in the methods of establishing converts.

This second phase of evangelism was in charge of Dawson Trotman, who brought to the task a wealth of experience, an unwavering conviction and a splendid corps of young folk in his organization, "the Navigators." More than this, he brought a convincing scriptural command "to establish . . . and to com-

Dr. Irwin is pastor of the Wallace Memorial United Presbyterian Church, Washington, D.C.

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hour of home Bible study?

Ruth: Not at all. We had another one of our problems, and we asked you to stop to see us again. When you came, you asked us if we would be willing to meet for Bible study and fellowship each week. We agreed, and started the next week.

There were problems, too, in getting under way with our weekly study period as Bob and Ruth recalled. First, of course, was the problem of finding a suitable time. We finally settled on Wednesday nights after prayer meeting at 9:30, with the understanding that the study was to last for an hour only. The other problem was their three-year-old baby who wouldn't stay in bed. This called for love, discipline—and most important—prayer.

Bob explained how each evening session begins with prayer and is devoted for the most part to Bible study. Ruth went on to tell about the theme of our studies for the first several Wednesday nights.

Ruth: First we found Scripture verses that tell what God expects the Christian to be. You showed us the "Wheel" [Navigators' picture of the Christian living the Christian life with Christ at the center, and the Christian hearing, reading, studying and memorizing the Word of God, praying purposefully, obeying God's Word and witnessing to others]. We studied Scripture pertaining to each part of the "Wheel."

Bob: You also helped us with some of our questions—how to witness, how to pray, predestination, personal and family problems.

Minister: And what are we studying now?

Ruth: The book of I John. You are also helping us find a plan for Bible study.

The couple went on to tell how our weekly time together had encouraged them to make a beginning in daily personal Bible study and in memorizing Scripture verses. They also said their prayer life had been helped, and that they felt they were making progress in witnessing. Ruth spoke particularly of opportunities she had found for witnessing to folks in the same apartment building. I was encouraged to hear them say that whereas they still have problems, they are taking them to the Lord "instead of to you as we used to do."

Both Bob and Ruth were convinced that the kind of follow-up program we had worked out together was necessary for the growth of a new convert. "Some others who were saved about the time I was need this," Bob remarked. "They don't know a lot of things that come naturally to me now."

As a result of the Graham team's emphasis and such experiences as the one with Bob and Ruth, we now have a number of individuals who feel responsibility for the newer Christians in our church and who are making an effort to help

them. So far we have only made a start, but we are working toward an ideal: every new convert—and some older ones, too—established in the faith, assimilated into the church, and witnessing by life and word to others.

The plan is simple. It is based on Paul's words to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2; see also vv. 3,4). This involves a choosing of faithful folk who will spend time in prayer and receiving instruction, and then will assume responsibility for helping one other person. It is most important that help be given individually. In most cases, even two are too many to work with at one time. Bob and Ruth furnished the exceptional responsibility in this respect.

After the contact is made, the worker proceeds as was done in the case of Bob and Ruth. Each assignment has its own peculiar angles and its problem. Each one requires the utmost Christian grace and judgment.

Helping a Christian become established is slow, and at first glance may not appear as rewarding as seeing souls saved. Many eager soul-winners are helpless when it comes to establishing new Christians in the faith. Indeed, few Christian workers realize what happens when another is born again. A number of things take place. Perhaps the greatest is the rushing in of a new life—a resurrection life—which, when nurtured and cultivated and pruned, bears fruit to life everlasting. The Husbandman does the pruning, but to us is given the stewardship of nurturing and cultivating.

This is God's way. As we have been reminded, the entire Gospel of Luke (twenty-four chapters) was written first of all for just one man, that he might know the certainty of those things wherein he had been instructed (Luke 1:1-4). Christians today—ministers and laymen alike—need to experience the concern of soul which will lead them, like Paul, to pray night and day that they may have opportunity to perfect that which is lacking in the faith of the young in Christ (I Thess. 3:10). We need to pray that the eyes of their understanding may be enlightened (Eph. 1:18-21). We need especially to learn to adjust our personal schedules that "warning every man, and teaching every man in all wisdom; . . . we may present every man perfect in Christ Jesus" (Col. 1:28).

It is difficult to lay too much stress on soul-winning, but we need to give ourselves no less to the task of nurture. What a tragedy it is to see our labor "in vain" (I Thess. 3:5). But what a "hope, or joy, or crown of rejoicing" will they be for whom we have prayed and with whom we have spent hours of loving ministry when they and we stand together in the presence of our Lord Jesus Christ at His coming.

THE END

In the Study

By WILBUR M. SMITH



Dr. Smith

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Major One-Volume Commentaries of the Past Half Century

WITHIN the last year, two very influential one-volume commentaries on the Bible have been published, and a third, the most important of all, will appear in the next few months. It is concerning this forthcoming work that I want to speak primarily, but I thought it might be interesting if first I reviewed briefly this entire subject of one-volume commentaries. Over and over through the years, perhaps as often as once a week, I have been asked, "What is the one best volume on the Bible?" Up until the appearance of this new one-volume commentary, I could never give a satisfactory reply.

The first of the major commentaries issued in one volume in this half-century, and probably the most widely used, was published by the Macmillan Company in 1908; by 1913, five printings had been called for. It is entitled simply, "A Commentary on the Holy Bible," edited by J. R. Dummelow, of Queen's College, Cambridge. Of the thirty contributors to this large volume, embracing 1245 pages (approximately 1,120,000 words), only four were Americans.

The first 150 pages are taken up with a series of articles, some of them of considerable importance, e.g., "The Creation Story and Science," "The Messianic Hope," "The Teaching of Jesus Christ," "The Person of Christ," "The Study of the Bible," "The Elements of Religion," "The Atonement," "The

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 750M, Pasadena, Calif.

Resurrection," etc. It is conservative throughout, and though not brilliant, some pages may still be found helpful. The commentary attempts to print *some* of the text, as it moves along through the Scriptures. For many years the work stood alone in its field, and consequently must have had a large sale.

The next work in this area was issued by the gifted former president of Moody Bible Institute and editor of Moody MONTHLY, Dr. James M. Gray, entitled, *Christian Worker's Commentary on the Old and New Testaments*. The subtitle is interesting: "Arranged in Sections with Questions for Use at Family Altars and in Adult Bible Classes, Containing Homiletic and Expository Suggestions for Young Preachers, Also an Index of Texts and Themes Receiving Such Treatment."

This volume is much smaller than any of the others to which we shall refer, the text itself extending to not more than 345,000 words. Dr. Lewis Sperry Chafer said, when the book appeared, "This is just what has long been needed in this department." The *Life of Faith* of London commented, "It is as comprehensive as it is sound and reliable. It seems incredible, but every chapter of the Bible receives attention." Published by Revell, the total number of copies sold even twenty years ago was over 30,000, though the work is not too often seen today.

Dr. Gray's interest was not uniform in relation to every book of the Bible—and what man's interest is?—e.g., almost one-half of the commentary devoted to the Old Testament was assigned to the first seven books. One of the most interesting sections of the entire volume is that on the temple of Ezekiel (pp. 265-268). Dr. Gray was one of the editors of the *Scofield Reference Bible*, but in many places here he disagrees with the notes of that distinguished work; e.g., he believed that Babylon would be restored, though Dr. Scofield did not. Each section of the commentary closes with a series of questions, in which method of teaching Dr. Gray was notably skillful.

In 1928, the Macmillan Company brought out its second great one-volume commentary, of an altogether different nature from that edited by Dummelow. It is the famous work, *A New Commentary on Holy Scripture, Including the Apocrypha*, edited by Bishop Charles Gore, containing over 1600 pages (approximately 1,430,000 words).

As one would expect of a volume by Gore, it was abreast of the latest Biblical scholarship. Many of its views regarding certain portions of the Word of God could never be accepted by conservative Bible students; on the other hand, it is absolutely loyal to the person of Christ. Some of the articles are of outstanding significance, especially that by H. L. Goudge on "The Theology of St. Paul," which extends to eighty columns! The volume emphasizes the subjects which

most interest high churchmen; e.g., there are long articles on "Sacraments in the New Testament," "The Knowledge of Christ Incarnate," "The Constitution of the Church in the New Testament," etc. The studies on the virgin birth and the resurrection of our Lord are superb. The index is brief but helpful. When the commentary first appeared, it was hailed by many as one of the outstanding contributions to Biblical study of our generation. Modern thought breathes throughout its pages.

More violent criticism met the next commentary we refer to than any other book in this field published in our language—*A Commentary on the Bible*, edited by one who was already famous for his extreme liberal view toward the Scriptures, Dr. Arthur S. Peake (1865-1929), Rylands professor of Biblical Exegesis in the University of Manchester. This was published by T. T. and T. Clark, of London and Edinburgh, a work of about 1,225,000 words.

The special articles in the book are more significant than the commentary itself, and some of them are even now worth reading. Dr. Peake secured a number of famous scholars of his day to participate in this joint work, among whom were Drs. Walter F. Adeney, of Manchester; Archibald Duff; F. J. Foakes-Jackson, then of Union Seminary in New York; Robert Macintosh, of Manchester; James Hope Moulton; W. O. E. Oesterley, and Canon Streeter. It is strange for an editor of such a work, however, to include among his contributors men who had no faith in Christ at all; e.g., Dr. Claude G. Montefiore, and the famous classical scholar Professor George G. C. Murray, a pagan indeed, probably not even a theist. Murray wrote the article, "Pagan Religion at the Coming of Christianity," and from all I have read of Murray, I have an idea that he wished Christianity had never come.

From the January 13, 1921, issue of *The Life of Faith*, I would like to quote part of a review actually used later in the biography of Professor Peake, by Leslie S. Peake: "Such men as Dr. Peake, Canon Barnes, and others are doing Satan's work far more effectually than the blatant infidel of our parks and commons. These men, while preferring to be followers of Christ and taking the pay of the churches, are really undermining His authority through their attacks on the written Word; for to be sure of one thing, the written Word and the person of our Lord stand or fall together."

If one thinks this is too extreme a comment, he should not forget that at one time the distinguished editor Sir William Robertson Nicoll told Dr. Peake that if one simply read his writings, he could hardly conclude that the author believed any of the great Christian truths! The index in this commentary extends to 204 columns—the most exhaustive index ever constructed for a one-volume commentary, as far as I know.

In 1929, the Abingdon Press published the *Abingdon Bible Commentary*, edited by Frederick Carl Eislen, of Garrett Biblical Institute, and Edwin Lewis, of Drew Seminary. The editors had the assistance of forty Biblical scholars, some of whom were British, some Canadian, but most of them members of faculties of Methodist theological seminaries in the United States. It is interesting to note that many of the subjects for special articles in the Gore commentary are not found here; e.g., the virgin birth and resurrection of our Lord. Dr. S. Parks Cadman contributed a section on "The Use of the Bible in Preaching." There are separate articles on the Messianic themes of the Old Testament, including "Israel's Messianic Hope." Professor Lewis wrote the article on "Miracles in the New Testament."

The most comprehensive attempt at a commentary covering the entire Bible, written by one man, was published last year in London, by the Society for the Promotion of Christian Knowledge, a work of 996 pages (approximately 590,000 words), entitled, *Concise Bible Commentary*, by the Rev. W. K. Lowther Clarke. In the Preface, Dr. Clarke says, "I began to work on this book with the hope of meeting some of the criticisms passed on existing one-volume commentaries, and perhaps of producing something in the way of a theological

commentary. I soon found that the task was beyond my powers, and must be left for younger men. My respect for the existing books increased greatly, and except in a few details I saw little chance of improving on them. But I thought that one-man authorship might conduce to conciseness and unity of treatment. To give more space for the articles I have cut down the commentaries drastically."

This volume received general approval on both sides of the Atlantic, even from distinctly conservative scholars, who should not have lent the authority of their names to any recommendation of such a work as this. The plan of the work is excellent, and the typography and binding are all that could be asked. A little more than one-third of the volume is devoted to introductory material, including articles on "Hebrew Religion," "Old Testament Chronology," "Texts and Versions," "The Jewish Background of the New Testament," "The Gentile Background of the New Testament," "Doctrine in the New Testament" (45 pages), "Miracles," "The Bible View of History," "The Devotional Use of the Old Testament," etc. It is amazing that one man, even over a period of years, could survey so many different fields.

There is an interesting glossary of Bible words, embracing about 50 columns, at the end of the book. Even here we note the inevitable consequences of the modernistic approach to the Scriptures; e.g., under "the Lamb of God," Dr. Clarke says: "Probably the Aramaic word *talya* was used in John 1:29, meaning either 'servant' or 'lamb,' in the sense of 'servant.' Later, when the crucifixion was associated with the Passover, the word was translated by the Greek word meaning 'lamb.'" In other words, Christ is not actually the Lamb of God, and John the Baptist did not here express a fundamental truth.

In the treatment of Isaiah 53, there is no hint that here is a prophecy of the Lord Jesus Christ. Matthew, the apostle and tax-collector, was not the author of the Gospel that stands at the opening of our New Testament. It is not safe, says the author, "to assert that modern research has restored the patriarchs as historical characters." While he admits that there might have been persons somewhat similar to Abraham, Isaac, and Jacob, he believes that as a rule, these stories record the movement of tribes "under the guise of individuals."

The creation story is "ultimately of Babylonian origin." The idea that God ever planted a garden is ridiculed here. On the great Messianic prophecy of Genesis 3:15, one of the profoundest utterances in the Scriptures, our commentator says only, "All this means that men will always attack the serpent at its most vulnerable point, the serpent hitting back at man's most accessible place." The isolated appearance of Melchizedek "led to many later speculations; see Hebrews 7." "Speculation" is a faith-destroying word when used to indicate the contents of our New Testament. In reference to the great prophecy of the seventy weeks at the conclusion of Daniel 9, the author says in rejecting a certain interpretation, "As the historical errors elsewhere in the book prove, the writer had no reliable sources for his chronology."

In opening the New Testament, we come upon the beautiful story of the visit of the Magi. This is what Dr. Clarke has to say concerning it:

As a story this rings true to the surroundings of the age. Magi, Chaldaean astrologers whose craft went back to Persian origins, did interpret unusual appearances in the sky of the birth of heroes (Cicero tells us of their deducing ruin to Asia from the portents at Alexander the Great's birth); Magi came to visit Nero and went back another way. But the likelihood of genuine history's having been recorded after eighty or ninety years is not generally reckoned high, especially as the chapter differs widely from Luke 2 and the attitude of his family to Jesus does not suggest that so dramatic an incident took place at his birth.

The census of Quirinius, mentioned in Luke 2:1-7, "can hardly be historical." Of the story concerning the soldiers who reported the tomb empty in the last chapter of Matthew, the author says: "Soldiers under Roman discipline are unlikely to have behaved like this, nor would a confession of negligence have been accepted." And thus, over and over

again, readers who follow Dr. Clarke's comments will have to abandon any high conception of divine inspiration, and consequently will cease to look upon our Bible as the Word of God.

It was my intention in surveying these one-volume commentaries of the twentieth century to conclude with a detailed examination of the most important and dependable one that has yet appeared which will soon be available. For two reasons, however, I am going to postpone the examination of this volume until the next issue. First, because this article is already long enough and I do not want to make my notice of the new commentary a mere footnote. And, secondly, because its publication has been delayed for a month and will be available in this country just about the time the next issue of *Moody Monthly* is in the mail.

I refer to the forthcoming volume entitled, *The New Bible Commentary*, published by the Inter-Varsity Christian Fellowship of London, the result of years of labor on the part of some fifty of the most outstanding conservative Biblical scholars in Europe, Great Britain, and our own country. From my very careful examination of the advance proof sheets which have been placed in my hands by the American agents for this work, the Wm. B. Eerdmans Publishing Company of Grand Rapids, I would like to make this preliminary statement now, that this new one-volume commentary is in every way the most satisfying one-volume commentary on the Bible that has yet appeared in our language and I would count it as an absolutely indispensable tool for every serious student of the Word of God. Though I have been turning the pages of works on the Bible for many years, the wealth of material, the freshness of approach, the genuine scholarship, combined with a real reverence for the Scriptures as the inspired Word of God in this volume, have proved nothing less than a surprise to the writer of these columns.

Dr. Keith L. Brooks On Genesis 1

IN THIS department in June I quoted, without either approval or disapproval, an extended paragraph from the well-known British astronomer of a preceding generation, Dr. E. Walter Maunder, on a particular theme from the inexhaustible teachings of the first chapter of our Bible. I have before me an interesting letter, taking exception to Professor Maunder's position, from Dr. Keith L. Brooks, a dear friend who from time to time has placed invaluable items upon my desk which otherwise might have escaped my attention. The communication will be of interest to many readers, I am sure.

Incidentally, Dr. Brooks' publication, *Prophecy Monthly*, is, in my opinion, the best-informed monthly serial devoted to prophetic matters appearing in our country today. Correspondents throughout the world supply fresh and authentic material for the magazine, and Dr. Brooks himself reads widely. He has been unwaveringly loyal to the great truths of the Word of God these many years.

Dr. Maunder first objects to "astronomical days" because there is no hint that at the moment the word of the first day was spoken, the earth had received definite form, and no hint of any *rotation*. Therefore God couldn't have been referring to a solar day. Of the creative word that had to do with the planet, we read: "He spoke, and it was done; he commanded, and it stood fast" (Ps. 33:9). Verses 3 and 4 of Genesis 1 simply say that He caused light to be, and "divided the light from the darkness." The light period was called "day," and the dark period "night." This was "Day One."

As to the text saying nothing about "rotation"—where does it in the Bible say *anything* about rotation? Certainly it is not mentioned in connection with the *fourth* day. My understanding is that we didn't know much about that until Copernicus came along; then, wasn't it Galileo who got bumped off a hundred years later for expressing the same idea?

What reason has Maunder for saying the earth had no definite form on Day One? If it was round more or less, rotating as most good planets are supposed to do—and light was maintained in a given area, why wouldn't it account

for day and night even before the plans for regulating were put into effect on Day Four?

Doesn't the whole thing turn on the question of whether the record of the six days' work has to do with original creation of the earth—or describes renovating and restoration of a defunct earth (vv. 1, 2)? If the latter, then unquestionably it was a round earth, rotating right along. Why isn't the word "bara" used of the six days all the way through, instead of solely of animals and man?

Another question: Did God on Day One have a formless earth to work on? Note Isaiah 45:18, where "created it not in vain" means, "not formless."

Maunder's argument that it wasn't until Day Four that the sun was set in the firmament to give light upon earth, is not difficult to explain scientifically. Verse 16 says: "God made two great lights [prepared them] to rule" day and night. That wouldn't apply to periods, I am sure. It suggests that at this point arrangements were made to regulate day and night for man's benefit, so that he could more easily figure time. I see no reason to doubt that earth had been rotating right along; otherwise I can think of some difficulties in those first three of "God's days."

His closing suggestion that "God's days" did not actually begin by a period of night, etc., but that the language suggests successive dreams of some prophet, makes me wonder if it wouldn't make more sense to take the thing as it reads.

The Brother of Atheist Charles Bradlaugh

EVERYONE knows something of the life and career of the orator and fanatical opponent of Christianity in England in the latter part of the nineteenth century, Charles Bradlaugh. It might be said that this man was to England what Robert W. Ingersoll was to America. But few, in this country at least, have heard of his brother, W. R. Bradlaugh, who, once a drunkard, was marvelously converted at Exeter Hall in 1875, at the age of thirty years. At one time Charles himself was, says his brother, "an earnest and indefatigable Sunday school teacher in connection with St. Peter's Church, Hocking Road, in the graveyard of which my father lies buried."

Bradlaugh the Christian wrote voluminously. His writings include a volume of 384 pages, *The Christian Armory, Being Three Hundred Answers to Infidel Objections*. He was also the founder of the Anti-infidel Tract Enterprise, and wrote booklets on such subjects as, "Is There a Hell?" "Why I am a Christian," "Mistakes of Ingersoll," etc.

Of his own life before conversion, Bradlaugh says, "The very darkness of despair brooded over my spirit. I felt as if trembling on the brink of hell, and crowded into a moment of time was an eternity of the hopeless and unavailing misery of the damned presented to my soul."

He was converted, incidentally, under the preaching of Rev. William Taylor of California, by the Holy Spirit's use of John 3:16. In his volume, *The Autobiography and Conversion of W. R. Bradlaugh*, dedicated to Ira D. Sankey, he says, "Never, sir, shall I forget the hour when, with a holy ardor born of a sanctified experience, you sympathized with me while groaning under the burden of unforgiven sin, and led me out of the horrible darkness by which I was environed and oppressed into the glorious light of the gospel of the blessed God."

The edition of the autobiography which I examined was the eleventh, which is an indication of the extensive use of the volume. Interestingly enough, the converted Bradlaugh often drew larger crowds than his infidel brother; for instance, at a meeting at Grimsby in May, 1879, he spoke to more than two thousand people at a circus, while his famous brother on the same day drew an audience of only two hundred.

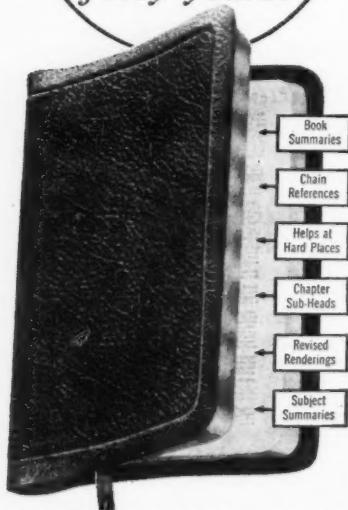
I do not know if any of this material on Bradlaugh is to be found in the libraries of our country; all the information given here I gleaned from reading in the British Museum last summer.

* * *

It is strange how at times certain information concerning a subject in which one is then interested will turn up most unexpectedly. After leaving the preceding portion of this

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article concerning Mr. Bradlaugh with Moody MONTHLY, while on a train from Chicago to Pasadena, I read for the first time the life of Michael Padgett Baxter, the well-known editor of the *Signs of the Times* and *The Christian Herald*, of an earlier generation. In the middle of the volume I came upon some very interesting items about Mr. Bradlaugh. Mr. Baxter met him for the first time in one of Mr. Moody's meetings in the Agricultural Hall, Islington, London, and from this meeting there sprang up an intimate relationship that lasted down to the time of Mr. Baxter's death in 1910. In fact, Mr. Baxter employed the new convert in his publishing of the *Christian Herald*. The author of the life of Mr. Baxter says that had Mr. Baxter secured no other return for his philanthropic gifts and sacrifices than the life and work of W. R. Bradlaugh that would have been an adequate return.

Prophetic Conferences in America

A SCHOLARLY friend recently asked me for a list of the principal national prophetic conferences held in this country. Such a list, together with the titles of the books which each conference produced, I felt would be of value to many of those interested in the subject of eschatology; so I repeat it here:

- 1878, New York. *Premillennial Essays*, edited by Nathaniel West. pp. 528
- 1886, Chicago. *International Prophetic Conference*, published by Revell Co., 1886. pp. 214
- 1895, Allegheny, Pa. *Addresses on the Second Coming of the Lord*. n.d. pp. 224
- 1914, Chicago. *The Coming and Kingdom of Christ*, published 1915
- 1918, Philadelphia. *Light on Prophecy*. New York, 1918 (Christian Herald). pp. 362
- 1918 (November), New York. *Christ and Glory*, edited by A. C. Gaebelein. New York, n.d. pp. 243
- 1942, New York. *The Sure Word of Prophecy*, edited by John W. Bradbury. 2d ed., 1944. pp. 313. (This is the first volume of the series that is indexed.)
- 1943, New York. *Light for the World's Darkness*, edited by John W. Bradbury. New York, 1944. pp. 254
- 1944, Atlanta, Ga. *Prophetic Messages for Modern Times*, edited by Robert J. Wells. n.d. pp. 235
- 1952, New York. *Hastening the Day of God*, edited by John W. Bradbury. Wheaton, Ill.: Van Kampen Press, 1953. pp. 262

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Moody Monthly

Man Who Believed God, by Marshall Broomhall, I came upon some lines penned by Mr. Taylor late in life regarding his own plan for Bible study. Many readers of these columns will no doubt appreciate having this for permanent record.

We would earnestly advise the consecutive reading of the whole Word of God to all who do not so read it; and to all who are able to do so, that the whole Bible be read over in the course of the year; but where this cannot be done prayerfully and thoughtfully, rather let a shorter portion be taken for daily reading, still going through the whole of the Word consecutively.

The plan of reading is comparatively unimportant. A very simple one was pointed out to us many years ago, namely, that Bagster's Bible, exclusive of the Psalms, contains a leaf, or four columns for every day of the year. The New Testament is one-fourth of the Bible, so that an average reading of three columns of the Old Testament, and one of the New each day, will carry one through by the end of the year. There are also eighty-eight columns of the Psalms, and ninety-one days in a quarter, so that a daily average reading of rather less than a column will allow us to go through the Psalms four times in a year.

It will be noted that we have mentioned that an *average* reading of so much of the Old, or New Testament, or the Psalms, as the case may be, will suffice; for, of course, no intelligent reader would stop at the end of a column irrespective of the subject matter, but would read today a little more, and tomorrow a little less, as the subject might call for. And again, some portions would be found so full of meditation as to necessitate a shorter reading, to be made up for at another time.

We have ourselves used this method for more than thirty years with great profit, though it has often necessitated rising before daylight in order to accomplish it.

"Thou Shalt Not Excel"

I PROMISE my readers not to quote again, for many months, from that rich work by Marcus Dods on the Book of Genesis appearing in *The Expositor's Bible* series over sixty years ago, but I would like to pass on a paragraph which I came upon a few weeks ago in preparing a lesson for my men's Bible class. Markings in the volume would indicate that I had read this thirty years ago, but I had forgotten it. Professor Dods, in his discussion of the difficult prophetic utterance of the dying Jacob regarding Reuben, "Thou shalt not excel," says:

The future of Reuben was of a negative, blank kind; his unstable character must empty it of all great success. And to many a heart since have these words struck a chill, for to many they are as a mirror suddenly held up before them. They see themselves when they look on the tossing sea, rising and pointing to the heavens with much noise, but only to sink back again to the same everlasting level.

Men of brilliant parts and great capacity are continually seen to be lost to society by instability of purpose. Would they only pursue one direction,



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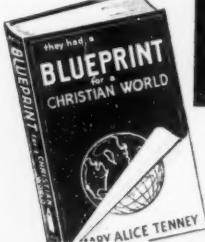
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and concentrate their energies on one subject, they might become true heirs of promise, blessed and blessing; but they seem to lose relish for every pursuit on the first taste of success—all their energy seems to have boiled over and evaporated in the first glow, and sinks as the water that has just been noisily boiling when the fire is withdrawn from under it. No impression made upon them in permanent: like water, they are plastic, easily impresible, but utterly incapable of retaining an impression; and therefore, like water, they have a downward tendency, or at the best are but retained in their place by pressure from without, and have no eternal power of growth. And the misery of this character is often increased by the desire to excel which commonly accompanies instability.

It is generally this very desire which prompts a man to hurry from one aim to another, to give up one path to excellence when he sees that other men are making way upon another: having no internal convictions of his own, he is guided mostly by the successes of other men, the most dangerous of all guides; so that such a man has all the bitterness of an eager desire doomed never to be satisfied. Conscious to himself of capacity for something, feeling in him the excellency of power, and having that "excellency of dignity," or graceful and princely refinement, which the knowledge of many things, and intercourse with many kinds of people, have imparted to him, he feels all the more that pervading weakness, that greedy, lustful craving for all kinds of priority, and for enjoying all the various advantages which other men severally enjoy, which will not let him finally choose and adhere to his own line of things, but distracts him by a thousand purposes which ever defeat one another.

Magazine Articles of Major Importance

Interpretation, July, 1953, "P. T. Forsyth's Use of the Bible," by George D. Jackson, pp. 323-337.

Bibliotheca Sacra, April, 1953, "The Kingdom Promises to David," by John F. Walvoord; "The Scientific Approach to the Old Testament," by Alan A. MacRae, pp. 130-138. (This quarterly seems to improve with every issue.)

The U. S. News and World Report, July 3, 1953, "The Death of the United Nations," by David Lawrence.

Our Hope, July, 1953, "The New World Translation of the Christian Greek Scriptures," by Ray C. Stedman, pp. 29-39. On the new version published by Jehovah's Witnesses.

The Southern Presbyterian Journal, June 24, 1953, "The Three Climactic Oscillations of Archaeology," by J. V. N. Talman, pp. 8-9. A short article, but well worth reading.

Evangelical Theological Society. Papers read at the annual meeting, Wheaton, Illinois, December, 1952: "Some Serious Objections to the RSV Old Testament," by Oswald T. Allis; "The First Three Chapters of Genesis," by Dr. Burton L. Goddard (also in relation to the RSV); "Parallels in the Dead Sea

Moody Monthly

Scrolls and the New Testament," by J. R. Mantey; "Present Trends in Old Testament Theology," by L. J. Wood; "Recent Trends in the Premillennial Interpretation of Scripture," by W. H. Pardee.

The most significant brochure on the Revised Standard Version of the Old Testament, done by a competent Old Testament scholar, has been recently published by the Presbyterian and Reformed Publishing Company, 525 Locust Street, Philadelphia, Pa. It is entitled, "Revised Version or Revised Bible," by Dr. Oswald T. Allis. This 60-page treatise may be purchased at the reasonable price of 60 cents.

American Mercury, July, 1953, "Reds and Our Churches," by J. B. Matthews, pp. 3-13. This is one of the boldest, most significant revelations of Communistic convictions among outstanding clergymen in our country that has been set forth in a short article. It has dropped like a bomb in American life. The author has been released from the Investigating Subcommittee of the Senate, of which he was a member, and has been denounced throughout the country. One thing, however, must be noted in these denunciations—not one factual statement in this article has as yet been contradicted, though there are scores of names included here. Matthews has asked for a hearing, that he might present what he calls "exhaustive documentation" of his charges, the outcome of which should be interesting. Every Christian in America should give attention to this article.

The Hymn, April, 1953, "Theological Problems for Hymnology," by N. F. Langford, pp. 45-52. (Published by the Hymn Society of America, 297 Fourth Avenue, New York 10.)

The Palestine Exploration Quarterly, January-April, 1953, "The War of Gideon and Midian, a Military Approach," pp. 61-65.

Speculum, April, 1953, "St. Augustine and Nicholas of Cusa in the Tradition of Western Christian Thought," pp. 297-316.

The New England Quarterly, April, 1952, "The Modernity of Jonathan Edwards," by Vincent Tomas, pp. 60-84.

THE TRUE MESSIAH

A Jewish soldier had been attending services where he heard much about the character and teaching of Christ. He went to his rabbi and said: "Rabbi, the Christians say that the Christ has already come, while we claim that He is yet to come." "Yes," assented the rabbi. "Well," asked the young soldier, "when our Christ comes, what will He have on Jesus Christ?" "That," the rabbi said, "we do not know." What could he say?

—Publisher unknown

If you want the rainbow, you have to wait until the shower is over.—D. C. Yoder.

October, 1953



Notes and Quotes

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Greetings!! These and future columns are dedicated to sharing with you the blessings and thrills that come to a Christian book publisher. We also want you to know the blessings that come to others in reading books and to whet your appetite for future publications that will be rolling off our presses.

Believing we had been entrusted with a mission to publish high grade, true to the Bible, Christian literature, a start was made some seven short years ago with our first publication, Bev Shea's songsheet, "I'd Rather Have Jesus." Since then, God has seen fit to double over and over again our business until now, by His grace, we are fulfilling His mission.

Our aim and purpose is to help those who are seeking the way of truth, to build up those in the faith, and to give a positive accent to Christian literature for old and young alike.

Our new book, "Outline of Psychology," by Wallace Emerson (461 pages, \$6.00) is getting a wonderful reception. Billy Graham told me last week that he had read his copy and ordered another to be sent to a brilliant editor friend who was very much confused. Billy stated, "Those last three chapters on what it means to be converted are exactly what I believe and is something so few Christians understand."

A short time ago I visited Tom McGowan, competent manager of the Biola Book Room, Los Angeles, California. Tom pointed to a large group of books on the counter and said, "Do you recognize them?" I replied that I did inasmuch as they were all books published by ourselves. He said, "A doctor in town, who has just found the Lord, saw your ad in one of the Christian publications and said, 'I am so sick of comic books and other trash that fill my reception room that I have cleaned house and I want you to send a copy of each of the Van Kampen publications advertised in this month's magazine for use in my office.'"

Recently a nurse, who had served in

Korca, visited the Wheaton College campus. She told a story that touched everyone's heart. A dying soldier had given her a copy of Dr. Edman's "Disciplines of Life" (254 pages, \$2.00), together with his testimony. When she found out a short time later that she had a dreaded blood disease and that her days on this earth would be few, she began reading this copy of "Disciplines of Life" and then came all the way to Wheaton to interview Dr. Edman and find the way of salvation. This book, with its chapel talks, has been a blessing to thousands and is now in its fifth edition.

Moody Monthly featured Dr. Peter W. Stoner's book "Science Speaks" (91 pages, \$1.50) as an outstanding book. Big sales indicate that this book has been very well received.

Another book, now in its fourth edition, "Modern Science and Christian Faith" (336 pages, \$4.00) has been revised recently and has been a real blessing to students and those interested in the Bible and science. A missionary just over from Japan told me that it was this book that was the leading instrument in the conversion of one of Japan's great intellectual leaders who had many doubts about the Bible because of so-called scientific inaccuracies. This book, written by outstanding scientists, Christian leaders in their respective fields, has been a real help to thousands of earnest students throughout the country.

H. J. Kuiper, editor of *The Banner* of the Christian Reformed Church, wrote us a note saying, "Your new book, 'Systems of Apologetics,' by Bernard Ramm (300 pages, \$3.00) I found so interesting that I have kept the review copy for my library. Will you kindly send another copy for our book editor?" We greatly appreciate this note and the tone of acceptance of this book that it represents.

If you are interested in any of the above titles, your nearest religious book dealer will be glad to supply them to you —

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Dr. Hyman Appelman, Russian-born Jewish evangelist, addresses capacity crowd at Spokane, Wash., during eighteen-day "Christ for Greater Spokane" campaign, July 16-August 2. Tent meetings were sponsored by member churches of the National Association of Evangelicals.



Mrs. Viola Likes, 82, is congratulated by her pastor, Arthur Houk, of First Baptist Church, for bringing most visitors to evangelistic meetings. Reward was a plane ride—her first. Pilot, Song Leader James Stoutenborough is at left; Evangelist Eddie Wagner, right.

EVANGELISM
William Boyle, Editor



Left, a portion of one evening's crowd of 7,000 who gathered in the Fort Worth, Tex., Polytechnic Amphitheater to hear Evangelist Buckner Fanning during city-wide crusade. Marshall, Tex., high school and college graduates attend unique youth rally, led by Evangelist Eddie Martin during four-week evangelistic campaign. Above, passers-by were startled to see this "heaven-bound" streetcar in downtown Detroit, Mich. Colorfully decorated car, filled with singing teen-agers, piano and organ, was chartered by Evangelist Bert Tuner for three-hour "Singspiration" run. Five churches co-operated.

NEWS of Conferences and Campaigns

BUCKNER FANNING, twenty-seven-year-old evangelist from Dallas, Tex., and Eddy Nicholson, song leader from Cleveland, Tenn., teamed up to conduct a one-week "Crusade for Christ" in the Polytechnic Amphitheater, Fort Worth, Tex. Both are graduates of Baylor University.

The crusade, which was sponsored by more than one hundred churches of the Tarrant County Baptist Association, was well attended. Nightly attendance reached a high of 7,000 persons.

"The Lord blessed in a tremendous way, with a large number of registered decisions for Christ," reported Tom Norfleet, advance man for the crusade. "There were several unusual manifestations of the Spirit. A soldier from a near-by air base just happened by the service one evening during the fading verses of the invitational hymn, and after having been there for a few moments, was converted.

"Many pastors reported favorable responses in their local churches on the Sunday following the close of the meetings," he concluded.

The period of June 7-28 was declared as "Revival Days in Nacogdoches, Tex.," by Frank P. Hathcock, the town's mayor, in preparation for the extensive tent campaign conducted by Eddie Martin.

Approximately one-half of the area's entire white population of 8,000 was on hand for one service. The campaign produced a goodly number of first time decisions for salvation, according to reports.

Earlier, the Martin team conducted a large tent meeting in Marshall, Tex., sponsored by eight Southern Baptist churches. Unusual wind and rain storms hampered the effort for two of the four weeks. However, capacity crowds of 3,000 persons were reported, with many decisions for full-time service being registered by young people.

Mrs. Viola Likes, eighty-two, of Clarkston, Wash., went up for her first airplane ride on August 1 at the close of a two-week evangelistic campaign at the fifty-year-old First Baptist Church, Clarkston. She was one of two winners in a contest to bring the most new persons to the campaign's nightly meetings, conducted by Evangelist Eddie Wagner.

Arthur Houk, pastor of the church, stated that the Lord used the team to "save souls and give our church a real revival!"

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

October, 1953



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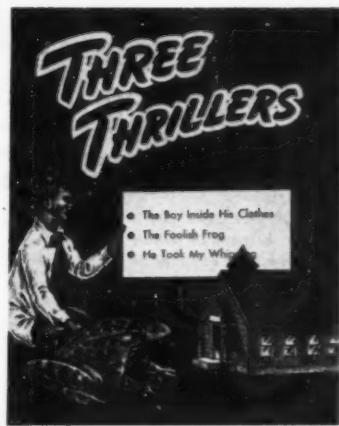
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Longview, Tex., famous for its rich oil fields, was the site of an all-out evangelistic effort by the Merv Rosell evangelistic team.

More than forty neighborhood churches joined hands in what was said to be the city's first united crusade in fifty years. The 6,000-seat Lobo Stadium was rented for the occasion. Additional space was provided by the erection of a mammoth stage, from which the large chorus choir of several hundred voices was led nightly by Hilding Halverson.

One outstanding conversion was that of one of the police officers who drove the evangelist from the stadium to the hotel in a specially provided squad car.

The team also ministered to civic organizations, school assemblies, and broadcast three times daily. The pastors' committee was headed by G. A. Rushford.

Early in July the Rosell party conducted one and two day series of meetings in Albuquerque, N.M.; Pueblo, Colorado Springs, and Denver, Colo.

A five-week "Christ for Greater Los Angeles" crusade, with the Jack Shuler evangelistic team, May 22-June 29, attracted 175,000 persons, according to the Los Angeles (Calif.) *Examiner*.

More than 350 churches co-operated in the extensive effort. Decisions for profession of salvation and dedication were made nightly. A large number of first-time decisions were reported.

Following this, the team opened a united campaign in Helena, Mont., which is said to be the first such meeting in more than forty years.

Evangelist O. W. Stucky again served as pastoral supply in Michigan and Indiana during the summer months.

Churches he visited include: First Baptist, Hazel Park, Mich.; First Baptist, Lincoln Park, Mich.; Highland Park Baptist, Detroit, Mich.; Springwells Ave. Baptist, Detroit; First Baptist, Eaton Rapids, Mich.; and First Baptist, Hammond, Ind.

"Many Christians surrendered their lives to the Lord for the purposes of soul-winning and Christian service during our series of one-night meetings in Kentucky, Tennessee, North Carolina and Virginia," reports Evangelist Bob Oughton, of Belleville, Ill.

Oughton also ministered at the "Christ for Knoxville (Tenn.)" campaign and at the annual "Wonderful Word Bible Conference" in Knoxville. The Bible conference is sponsored by the Southern Bible Institute, of Knoxville.

Four large union campaigns and five single church crusades have been con-

And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Hebrews 9:27, 28

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ducted by Dr. Harry McCormick Lintz in various parts of the United States since the first of the year.

Good crowds were on hand, despite bad weather, during a three-week campaign at the Lima, Ohio, Memorial Hall, sponsored by twenty-two churches. C. E. Spaulding, pastor of the Northside Baptist Church, served as chairman.

A. E. Petznick, pastor of the Bible Baptist Church, Phoenix, Ariz., reported nearly 100 additions to the church following an eight-day engagement with Dr. Lintz. Another outstanding meeting, resulting in a large number of favorable decisions, was reported by Ernest Hasselblad, pastor of the First Baptist Church, Bellflower, Calif.

Following this, sixteen churches sponsored a successful union effort in Turlock, Calif., where crowds filled the Fairground Tabernacle to overflowing. Axel Anderson, pastor of Calvary Baptist Church, served as general chairman. Mr. and Mrs. Clayton Booth were music directors.

In Yucaipa, Calif., a nine-year-old grandson led his sixty-five-year-old grandfather to a profession of faith in Christ. This eight-day crusade was held in the town's First Baptist Church, where Ernest Anderson is pastor.

Other fruitful meetings were held in the Third Baptist Church, Owensboro, Ky., where Dr. H. B. Kuhnle is pastor; the First Baptist Church, Huntington Park, Calif., where Dr. Walter Pegg is pastor; and in Van Wert, Ohio, where the first city-wide campaign was held in forty years.

A combined Bible conference and soul-winning effort was conducted by Evangelist Joe Arnett in the Woolstock Missionary Church, Woolstock, Iowa, Aug. 9-16. This marked Arnett's second campaign in the Woolstock church, where F. B. Woods is pastor.

"These are some of the largest crowds and gatherings of souls in the twenty-eight years I have been in Spokane," declared one pastor who co-operated in the Christ for Greater Spokane (Wash.) campaign led by Hyman Appelman, at the fairgrounds, July 16-August 2.

Several hundred first-time professions of faith in Christ were reported, as well as other decisions. Some 200 additions to the sponsoring churches were also said to have resulted. Entire families were among those confessing Christ during the crusade.

In addition to the nightly meetings under the tent, Dr. Appelman broadcast daily over a local station, and taught a class each evening before the main service. His subject at these classes was "The Victorious Christian Life."

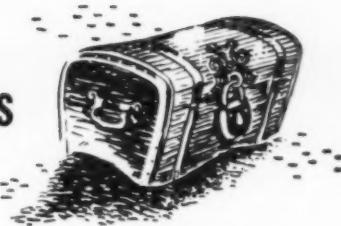
Dr. Walter Bridges, pastor of the First Baptist Church, served as the campaign's general chairman.

Prior to this, Dr. Appelman conducted a fifteen-day meeting in the First Baptist Church, Beckley, W. Va., June 28-July 12, under the sponsorship of the Raleigh County Baptist Association. Among others was one family of seven who responded to the invitation to receive Christ as Saviour. Earl Davis was song leader at both campaigns.

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DOROTHY MARTIN (Mrs. Alfred Martin), editor of "IDEA NOTEBOOK," combines specialized training in Christian education with varied experience, both as a pastor's wife and a lay worker. Holder of a master's degree in Religious Education, Mrs. Martin has taught child study and Sunday school administration at Dallas Bible Institute, as well as teacher training classes in the Chicago area. She also has had experience as a Sunday school teacher and vacation Bible school director. A staff of consultants, specialists in various fields of Christian work, will assist her in editing "IDEA NOTEBOOK."

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Paul B. Smith and Johnny Ambrose recently completed the second in a series of Coronation Year campaigns in famous Tent Hall of Glasgow, Scotland. Paul Smith, son of Oswald J. Smith, is associate pastor of The Peoples Church, Toronto, Canada.

Interest was keen from the start, and according to reports, capacity crowds of twenty-three hundred attended regularly.

"We in Wales have lived far too long on our spiritual capital. It is high time we had a fresh 'intake,'" stated the city of Wrexham's mayor, Herbert Jennings, in his official welcome to the Eric Hutchings evangelistic team of London, England.

It is reported that the crowds which gathered for the nightly services were the largest for gospel services since the Welsh revival. A total of sixty-two churches co-operated in the crusade.

The canvas auditorium was erected in a corporation park in the center of the city. Wrexham has a population of about 30,000.

FUTURE ENGAGEMENTS

Wes Auger: Sept. 29-Oct. 11, Walnut St. Baptist Church, Muscatine, Iowa; Oct. 13-25, First Baptist Church, Latham, Ill.

Charles E. Boren: Sept. 27-Oct. 11, First Brethren Church, Camden, Ohio; Oct. 18-Nov. 1, First Baptist Church, Newberry, Mich.; Nov. 8-22, Bethel Baptist Church, Camp Douglas, Wis.; Nov. 29-Dec. 13, Kenmore First Baptist Church, Akron, Ohio.

John Carrara: Sept. 22-Oct. 4, First Baptist Church, Mishawaka, Ind.; Oct. 6-18, Baptist Church, Portsmouth, Ohio; Oct. 20-Nov. 1, Baptist Church, Avoca, N.Y.; Nov. 10-22, union meeting, Laconia, N.H.; Nov. 24-Dec. 6, Baptist Church, Elyria, Ohio.

Elton W. Crouell: Sept. 27-Oct. 4, Village Baptist Church, Fort Edward, N.Y.; Oct. 29-Nov. 8, Holmes St. Baptist Church, Lansing, Mich.; Nov. 11-22, Christian Fellowship Baptist Church, Mt. Clemens, Mich.; Nov. 29-Dec. 13, Lincoln County-wide campaign, North Platte, Neb.

Ralph Davidson: Oct. 14-25, Dacoma, Okla.; Oct. 28-Nov. 8, North Side Baptist Church, St. Louis, Mo.

Curt Emmons: Oct. 11-18, Berean Baptist Church, Grand Rapids, Mich.

Del Fehseneid: Sept. 22-Oct. 4, First Baptist Church, Augusta, Kan.; Oct. 6-18, Emmanuel Baptist Church, Carthage, Mo.; Oct. 20-Nov. 1, Sampson Union Church, Monongahela, Pa.

The Guidos: Oct. 4-11, First Baptist Church, W. Los Angeles, Calif.; Oct. 14-25, First Baptist Church, Yucaipa, Calif.; Nov. 1-8, First Baptist Church, Bellflower, Calif.; Nov. 11-22, Fountain Ave. Baptist Church, Hollywood, Calif.; Nov. 29-Dec. 6, First Baptist Church, Phoenix, Ariz.

Henry Harms: Sept. 27-Oct. 4, Mahomet Baptist Church, Mahomet, Ill.

Norman B. Harrison: Sept. 29-Oct. 2, Detroit Bible Institute, Detroit, Mich.; Oct. 4-9, Grace Baptist Church, Ann Arbor, Mich.; Oct. 11-16, Christian and Missionary Alliance Church, Aliquippa, Pa.; Oct. 18-23, Turner Chapel, South Hill, Va.; Oct. 25-30, Appalachian Bible School, Whitesville, W.Va.; Nov. 1-6, City Bible Center, Charleston, W.Va.

R. J. Humberd: Oct. 11-14, Grace Brethren Church, Wooster, Ohio; Oct. 18, First Baptist Church, Cambridge Springs, Pa.; Oct. 20, Buffalo Bible Institute, Buffalo, N.Y.; Oct. 21, Houghton College, Houghton, N.Y.; Oct. 22, Practical Bible Training School, Bible School Park, N.Y.; Oct. 23, 25, East Lindley Baptist Church, Lindley, N.Y.; Oct. 27, Gordon College, Boston, Mass.; Oct. 29, Missionary Training Institute, Nyack, N.Y.; Oct. 30, Shelton College, Ringwood, N.J.; Nov. 3, Philadelphia Bible Institute, Philadelphia, Pa.; Nov. 4, Washington Bible Institute, Washington, D.C.; Nov. 5, 6, Grace Brethren Church, York, Pa.; Nov. 8-13, Colonial Baptist Church, Blue Ridge, Va.; Nov. 15-20, Smith Grove Baptist Church, Linwood, N.C.; Nov. 22-27, Rosemont Baptist Church, Winston-Salem, N.C.; Dec. 2-4, Euclid Tabernacle, Euclid, N.C.; Dec. 6, 9, Grace Brethren Church, Uniontown, Pa.

Bob Kees, Oct. 6-18, Hollywood Methodist Church, Hollywood, Md.; Oct. 25-Nov. 8, First Baptist Church, Plymouth, Mich.

John J. Lanting: Sept. 27-Oct. 4, Northside Gospel Center, Chicago, Ill.; Oct. 11-14, Intercity Bible Church, Lansing, Mich.; Oct. 24, 25, York Gospel Center, York, Pa.; Nov. 1-8, Bible Baptist Church, Greenport, N.Y.; Nov. 15-25, Community Beach Church, Carolina Beach, N.C.; Nov. 29-Dec. 6, First Baptist Church, Waynedale, Ohio.

John B. Marchbanks: Oct. 9-11, Great Smoky Mountains Bible Conference, Bryson City, N.C.;

Moody Monthly

Oct. 11-14, Noth Baptist Church, Murphy, N.C.; Oct. 15-18, Chattanooga, Tenn.; Oct. 19-21, American Sunday School Union, Rising Fawn, Ga.; Oct. 22-25, Cosby, Tenn.; Oct. 29-Nov. 1, Brunswick Presbyterian Church, Brunswick, N.C.

G. W. Otteson: Sept. 24-Oct. 8, Covenant Church, Dawson, Minn.; Oct. 11-22, Covenant Church, Douglas Park, Chicago, Ill.; Oct. 23-Nov. 1, Covenant Church, Hinsdale, Ill.; Nov. 9-22, Klamath Falls, Ore.; Nov. 22-Dec. 6, Eureka, Calif.

Bertel G. Peterson: Sept. 22-Oct. 4, First Baptist Church, Savage, Md.; Oct. 6-18, E.U.B. Church, Coudersport, Pa.; Oct. 20-Nov. 1, Methodist Church, Lockport, N.Y.

Mr. and Mrs. Lester C. Place: Oct. 4, Mennonite Brethren in Christ Church, Emmaus, Pa.; Oct. 6-11, Berwick Bible Tabernacle, Berwick, Pa.; Oct. 13-18, Calvary Independent Baptist Church, Saltillo, Pa.; Oct. 20-25, Aultman Union Church, Aultman, Pa.; Oct. 27-Nov. 1, Echo Union Church, Mineral Point, Pa.; Nov. 3-8, Petersburg Gospel Tabernacle, Petersburg, W.Va.; Nov. 14, Richfield Mennonite Church, Richfield, Pa.; Nov. 15, Independent Baptist Church, Renovo, Pa.; Nov. 16, Inter-Church Youth Rally, Phillipsburg, Pa.; Nov. 17, Bethany Covenant Church, DuBois, Pa.; Nov. 18-29, First Baptist Church, Shinglehouse, Pa.; Dec. 1-6, Franklin St. Primitive Methodist Church, Plymouth, Pa.; Dec. 8-13, Salem Mennonite Brethren in Christ Church, Allentown, Pa.; Dec. 27, Marcus Hook Baptist Church, Linwood, Pa.; Dec. 31, Grace Mennonite Brethren in Christ Church, Reading, Pa.

O. W. Stucky: Oct. 4-18, First Baptist Church, Mt. Sterling, Ill.; Oct. 25-Nov. 8, First Baptist Church, Alpena, Mich.; Nov. 15-29, First Baptist Church, Albion, Mich.

Eddie Wagner: Sept. 27-Oct. 4, Calvary Baptist Church, Whittier, Calif.; Oct. 6-18, Valley Baptist Church, Burbank, Calif.; Oct. 27-Nov. 8, First Baptist Church, Monongahela, Pa.; Nov. 7, Chicagoland Youth for Christ, Moody Church, Chicago, Ill.; Nov. 10-Nov. 22, Lake Harriet Baptist Church, Minneapolis, Minn.; Nov. 24-Dec. 6, Bible Baptist Church, Reedsburg, Wis.

William Wills: Sept. 13-18, First Covenant Church, San Francisco, Calif.; Sept. 20-25, Mission Covenant Church, Berkeley, Calif.; Sept. 27-Oct. 2, West Point Community Covenant Church, West Point, Calif.; Oct. 4-9, deputation in California.

MOODY EXTENSION STAFF

James R. Calhoun: Sept. 22-Oct. 4, Flatwoods Baptist Church, Flatwoods, Pa.; Oct. 11-18, Seventh Ave. Baptist Church, Council Bluffs, Iowa; Oct. 20-Nov. 1, First Baptist Church, Sterling, Colo.; Nov. 3-15, Open Bible Church, Greenville, Mich.; Nov. 22-Dec. 6, Hills Corner Bible Church, Buchanan, Mich.

Keith Hargett, "Sermons from Science": Aug. 29-Sept. 4, Rockford Youth for Christ, Rockford, Ill.; Oct. 5-9, Scott AFB, Belleville, Ill.; Oct. 12-16, Saginaw Civic Auditorium, Saginaw, Mich.; Nov. 1-5, Community Church, Norfolk, Va.; Nov. 9-13, Civic Auditorium, Columbia, S.C.; Nov. 16-20, Florence High School, Florence, S.C.; Nov. 23-27, Craig AFB, Montgomery, Ala.; Nov. 30-Dec. 4, Keesler AFB, Biloxi, Miss.

Dr. Wil R. Johnson: Sept. 27-Oct. 4, First Presbyterian Church, Narrow, Va.; Oct. 18-30, Westminster Presbyterian Church, Lawton, Okla.; Nov. 29-Dec. 6, Central Presbyterian Church, St. Petersburg, Fla.

Dr. George E. Speake, "Sermons from Science": Sept. 28-Oct. 2, Georgia Auditorium, Vancouver, B.C.; Oct. 5-9, Agricultural Hall, Chilliwack, B.C.; Oct. 12-16, Civic Auditorium, Portland, Ore.; Oct. 19-23, Jason Lee Junior High School Auditorium, Tacoma, Wash.; Nov. 2-6, Fortuna High School Auditorium, Fortuna, Calif.; Nov. 9-13, Oakland Civic Auditorium, Oakland, Calif.

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"A little banyan seed said to a palm tree: 'I am weary of being tossed about by the wind; let me stay a while among your leaves.' 'Oh, yes,' said the palm tree, 'stay as long as you like,' and by and by forgot the little seed was there. But the seed was not idle. It sent out little fibers and tiny roots, and they crept around the trunk and under the bark and into the heart of the tree itself, and then the tree cried out: 'What is this?' And the banyan said: 'It is only the little seed you allowed to rest among your leaves.' 'Leave me now,' said the palm tree, 'you have grown too large and strong.' 'I cannot leave you now; we have grown together. I would kill you if I tore myself away.' The palm tree bowed its head and tried to shake the banyan off, but could not, and little by little the palm leaves withered, the trunk shriveled, and only the banyan could be found. Beware of little sins!"—*My Life in Burma*, in *Sunday School Times*.

+

THE FIRST FALLEN CREATURE

Introduction: In Genesis 3, we read of the fall of Adam and Eve. But they were not the first of God's creatures to fall. Lucifer, the greatest angel God ever created, was the first.

I. Reality of Lucifer's Fall

1. He fell from heaven (Isa. 14:12)
2. He was originally perfect, but later "iniquity was found" in him (Ezek. 28:15)
3. He was originally in the truth, but "abode not in the truth" (John 8:44)

II. Reason of Lucifer's Fall

1. He was proud (Ezek. 28:17)
2. He was ambitious (Isa. 14:13, 14)

III. Results of Lucifer's Fall

1. He leads a rebellion of angels against God (Matt. 25:41; Rev. 12:7)
2. He seduced men into rebellion against God (Gen. 3:1-6)
3. He shall be cast out of heaven (Isa. 14:12; Rev. 12:7-9)

—Harmon Eggleston

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—William Carey

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A LITTLE CHILD SHALL LEAD THEM

Of all the services of the church, there is none, perhaps, that is more inspiring to faithfulness in the work of our divine Lord and Master than the Children's Day services.

We may be far from the time when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatling together"; but when we see men and women who for years have neglected the house of God, whose minds and hearts have been wholly occupied with business and pleasure, once again seated in the sanctuary, because their children have a part on the program, we see great value in a Children's Day service. We note the interested expression of countenance and the tear-dimmed eye as the sweet old, yet ever new, message in story and song is brought by the consecrated youth and lips of innocent childhood, and we are led to say truly the time is now that "a little child shall lead them."

—Mrs. Savilla K. Poling

SEEKING HIM

Dream-stirred we too may seek the Child,
Star-led may find Him still,
Love-taught may bring our gifts to Him,
Faith-filled may do His will.

—Source unknown



SPIRITUAL HEART DISEASE

Pride of thine heart—Jeremiah 49:16

1. Stout with pride (Isa. 9:9)
2. Rebellious (Jer. 5:23)
3. Uncircumcised (Jer. 9:26)
4. Deceitful (Jer. 17:9)
5. Stony (Ezek. 11:19)
6. Unclean (Matt. 15:19)
7. Impenitent (Rom. 2:5)
8. Hard (Mark 16:14)

—F. E. M.

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So the Hebrew Christian widows and the bereft little children of Europe and Palestine, the hungry and the despairing, look to us for food and other forms of relief. Please pray for the relief and encouragement of those whose life is a daily struggle.

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ADVANCE!

Oldest Faith Mission Again Announces Forward Move

DOUBLE our numbers in less than two years!" This challenge to advance is right in the tradition of the China Inland Mission.

Eighty-eight years ago Hudson Taylor prayed for "twenty-four willing, skillful laborers" to go to China. He wanted two for each of the eleven unoccupied provinces, plus two for Mongolia. The next year they sailed from England. In 1881 the prayer was for seventy in three years. Six years later it was for one hundred within a year. Even in the time of the great depression the call went out to advance with two hundred new missionaries.

In 1949 the shadow of the "bamboo curtain" was already falling over China. This was the year of the "49-ers." Forty-nine young missionaries from several homelands were hurried into the land just before the curtain finally came down. They hoped that once there they might be allowed to stay and strengthen the work during the days of trial ahead.

Then came the crisis. Communism and Christianity were incompatible. The missionaries tried to stay, but their efforts were worse than useless. Not even the great evacuation of 1927 could compare with this forced exodus of missionaries.

MISSIONS

Harold R. Cook, Editor

It looked as if the great mission whose only field was China had come to the end of the road. Today it has not a single missionary in that land.

But out of retreat has come a new advance. China is closed. But new fields in the Orient have begun to be occupied. And in April of this year the mission's first Overseas Council meeting in Singapore reviewed a year and a half of progress and again issued a challenge to advance.

Two hundred and twenty-nine missionaries in Malaya, Thailand, Indonesia, the Philippines, Hong Kong, Formosa and Japan, most of them China veterans, with a few new recruits, these were the spearhead. They had broken the way. Now how was the work to proceed?

"How many missionaries will you need in your area before the end of 1954?" Each field superintendent was faced with this question at the council. And when they got through counting, these were the totals:

"In 1953 we need 25 experienced men and 29 experienced women, with about 25 new workers, making a total of 79 before the end of this year. In 1954 we need at least 28 experienced men and 44 ex-

perienced women, with room as well for 74 recruits, preferably . . . three men to every four women. A total of 225 in all!"

Double the staff before the end of next year! And that without responding to the many calls outside the mission's immediate field! "The thought staggered us," writes John B. Kuhn, of Thailand. "Yet we could do nothing but accept the challenge. The council accepted it unanimously."

You see, to double a missionary force means more than doubling the amount of money to support them. It means finding double the amount of housing, sometimes where suitable housing is short. It means finding twice as many language teachers, for even the experienced missionaries will not know the language of the new country to which they are sent. It means increased work for those already on the field. The newcomers will have to be assimilated, introduced to the field and work, and assigned to some responsibility in it.

No wonder overseas director Arnold J. Lea had already reported to the council:

"It has been a privilege to be here at headquarters and watch the work expand—expand more rapidly than we anticipated. We have been conscious that often enough we have acted as a brake on advance. Possibly we have feared to launch forth as quickly as we should. No doubt had our walk with God been closer we would have been able to take more worthy forward steps in faith."

"At the same time the speed with which we have been willing to accept reinforcements has been governed to a certain extent by the bottlenecks created in our larger centers, such as



Photograph from *The Millions*.

Bangkok, Manila and Karuizawa. These situations have been made more acute by the fact that returning workers, even those going to Chinese work, have needed time for initial language study. The lack of experienced workers on all our fields has also made us hesitate to accept too quickly inexperienced workers and recruits.

"We have been conscious that the pressure of offers from the homelands has forced us forward faster than we originally planned, while our own realistic—perhaps too realistic—assessment of the problems on the field has caused us to try to slow down this expansion. We can only trust that the all-seeing eye of God may have used these two opposite forces to bring about a happy medium well pleasing to Him."

But the pressing needs in the field demanded advance. Here is what some of the superintendents reported to the council:

Malaya

"There are 410 New Villages in the Federation altogether. Of these, 39 have some sort of work being done in them. This leaves a total of 371 unoccupied New Villages. Of these there are still 23 in South Malaya and 21 in North Malaya with a Chinese population of over 300 families.

"There are 100,000 Sakai with very little work being done among them.

"There are 2,724 Indian families in the New Villages. We feel someone with a call to work among these people could effectively be placed in such a place as Gemas Johore.

"There is the challenge of four million Malays to whom we are not allowed to preach."

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Indonesia

"To the present we have been concentrating our thinking on the unmet needs of the 200,000 or more Chinese in the Pontianak-Singkawang area [of Borneo], with as far as we can gather only two small churches as a witness. Besides this coastal area there are other Chinese communities on the inland rivers and nearby islands entirely without a witness for the Lord, to say nothing of the tremendous need among Chinese in the other main islands of the republic.

"We must not overlook the possibility of some of our workers taking up work among the 70 to 80 million Indonesians, possibly 95 per cent of whom bow down to the false prophet. Java remains the 'greatest meeting place between Mohammedanism and Christianity in the world,' with far more converts to Christ there than from the rest of the Moslem world put together. Some of our Moslem experts would doubtless find a very fruitful spot for their ministry. But it need not be reserved only for those who have a special call to Moslem work."

Formosa

The needs are listed:

1. Bible teaching ministry among the tribes.
2. Translation of Scriptures into the tribal tongues—seven tribes, 150,000 in all.
3. Mobile leprosy clinic for Tainan area. This is a center of leprosy with nothing being done.
4. Men and women who can preach and teach Mandarin now, in
 - a. Pescadores Islands.
 - b. Pingtung-Chaochow area.
 - c. Student work all over the island. Only in Taipéh is anything being done.
 - d. Smaller cities on the east coast between Taitung and Hwaiien.
5. Effective distribution of Christian literature.

The Philippines

"The uplands [of Mindoro], the third largest island of the Philippines, hide away 15,000 or more timid tribespeople, lumped together by the Filipinos under the term 'Mangyan.' These exploited and oppressed people offer one of the greatest challenges in the Philippine Islands.

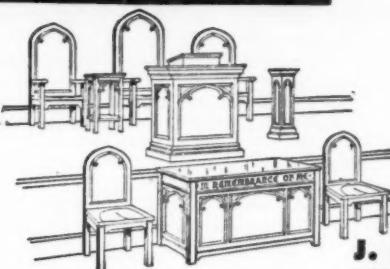
"The tremendous number of languages and dialects [in the Philippines], listed by Professor Conklin as 156, forms an imposing barrier, especially in view of the fact that only 12 of these languages have any part of the Word of God."

Will the people at home respond to the need? "In our evacuation from China," reported J. O. Sanders, home director for Australia and New Zealand, "there was a tendency for people to feel that all was up with the mission. 'Sad, after such a good record, but nothing can be done about it!'"

This attitude did not seriously affect the more intimate of the mission's friends. "This is especially reflected in the prayer interest," continued Mr. Sanders. "No prayer circles have dropped out because of the change of field, and we have more than 110 circles in Australia and more than 40 in New Zealand.

And from England, Home Director Fred Mitchell reported: "The outstand-

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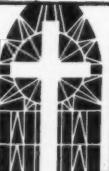
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• **THIS IS A JOB FOR AMERICAN CHRISTIANS** The Pocket Testament League is asking every American Christian to help get millions of Gospels of John into the hands of the Koreans. Your help is needed. Join this great crusade of evangelization. Let us know that we may count on your support. Write to:

ALFRED A. KUNZ, Executive Director

ing feature of the work in the home field is the deep understanding and interest with which both individuals and churches have followed our movements, and [they have] found encouragement for their own faith in the Lord's mercies shown to us." (It was after this council that Mr. Mitchell lost his life in a jet plane crash in India.)

The first of the faith missions is again on the advance. May this new advance be as truly blessed of the Lord and even more widely influential than any heretofore.

From the Fields

Liberties Curtailed in Syria

A drive to get rid of minorities is under way in Syria, according to the American Christian Palestine Committee. A series of more than 200 decrees by the dictator has taken liberty after liberty away from groups who are not Mohammedan.

Says the committee, "The decrees impose strict regulations on group meetings, prohibit use of languages other than Arabic, and require Arab leaders on minority group committees. The state also contemplates taking over schools run by minority groups."

New Bible School in Colombia

"While I was working in the fields," said the dark young Colombian, "I got to wondering if it would ever be possible for me to serve the Lord. Then when I read the book of Amos, and saw how God used an humble farmer to be His prophet, I thought I might have hope too!"

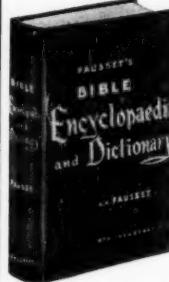
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October,

That young man was one of fifteen students to enroll in the Latin America Mission's "C.B.C." of South America, in Sincelejo, Colombia. This new Bible school for laymen opened on July 23. Just ten days before, the Colombian presidency unexpectedly changed hands in a bloodless revolution which the missionaries feel offers hope for the Evangelical cause.

The school is a memorial to Robert C. McQuilkin, founder of Columbia Bible College in South Carolina. It has received much of its impetus from the enthusiasm and faith of his missionary daughter Aimee, who was the first speaker at the service of consecration.

Hindustani Radio Program

Radio stations in India and Pakistan are all government owned and operated. This means that broadcasting of the gospel is greatly restricted. Yet according to one estimate, there are 800,000 licensed radio receivers in India, plus about 600,000 unlicensed sets. And it appears that there are at least five listeners to every radio. So it is no wonder that missionaries have tried to find some way of making use of this valuable channel for the gospel message.

Missionary Don Rubesh, of The Evangelical Alliance Mission, has recently secured an unusual opening. Beginning June 28, Radio Ceylon has been broadcasting his Hindustani Gospel Hour every Sunday evening over its 100,000-watt commercial station. The station is powerful enough to be heard throughout India, Pakistan and Burma, and claims to reach 80 per cent of the evening listening audience in India.

Programs are recorded in Hindustani, the most widely understood language of India. They are typically Indian throughout, including the music, with the co-operation of Indian talent.

Last word was that Radio Ceylon has now offered additional time—a half-hour every evening except Friday, and possibly a half-hour on Sunday mornings.

Indian Woman Consecrated Lutheran Missionary

The first Indian woman has qualified as a Lutheran missionary. She was consecrated in Tranquebar by the Rt. Rev. Johannes Sandegren, who as bishop of Tranquebar is head of the large Tamil Evangelical Lutheran Church.

In a special ceremony on July 11, Emily S. Vedanayagam of the Tamil church was commissioned to enter the service of the Lutheran National Missionary Society in Rewa. Before beginning her work, she will take courses in language study and practical evangelistic training in the Madhya Pradesh Lutheran Church.

Strange Symptoms

"Sometimes we come upon strange symptoms of the strength of the Protestant Church in Colombia.

"A business firm has recently begun to sell 'Goliath' caramels, which come wrapped in papers with different pictures of persons and events in Bible history. This past week the agents of the candy company visited the largest girls' school in Ibagué, run by Catholic sisters.



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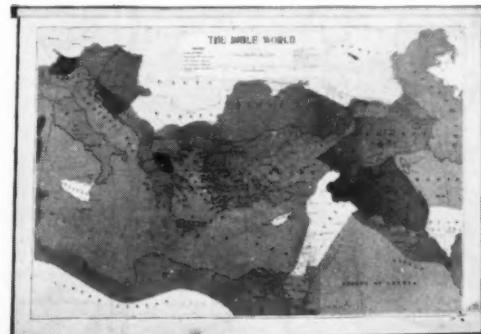
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Prayer

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Help me to see the beauty, Lord,
In all thing Thou has made,
To know the fullness of accord
In form and color, light and shade;
That cosmic bond of unity
Between Thy wondrous works and Thee.

Help me to hear Thy music, Lord,
Above all strife and strain;
Let not earth's tumult and discord
Drown heaven's own distinct refrain,
And may no jarring note of mine
Clash with Thy melody divine.

Help me to see some goodness, Lord,
In all who with me fare;
To weld with love the silver cord
That binds to Thee hearts everywhere;
To be a shining "lower light"
To guide some questing soul aright.

Help me to do Thy will, dear Lord,
From dawn to set of sun;
To labor on without reward
Until life's transient course is run.
Sufficient is Thy grace for me
Now, in and through eternity.

Amen.



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The blood has always precious been, 'tis precious now to me;
Through it alone my soul has rest, from fear and doubt set free.

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Golden Nuggets

for Bible Students

By KENNETH WUEST

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A CASTAWAY

PAUL, in I Corinthians 9:27, fears lest he be a castaway; this in spite of our Lord's words, "Him that cometh to me, I will in no wise cast out" (John 6:37). The word "cast out" is *ekbállō* (*ekballō*), "to throw out." The Greek is very strong here: "The one who comes to me I will positively not throw out into the outside." The word "outside" (*ἐξω*, *exō*) is used in Revelation 22:15 where it designates the place of eternal punishment of the lost. We have our Lord's unqualified statement that He will never throw His own into a lost eternity.

Now, as to Paul's word. It is *ἀδόκιμος* (*adokimos*). The word refers to the disapproval of a person after he has been put to the test and has failed to meet the specifications. It was a Greek athletic term meaning "disqualified."

The context here is not one of salvation, as it is in John 6:37, but one of service. A glance through I Corinthians 9:1-23 shows that Paul is speaking of his own service as an apostle. He likens it to a race. Christian service is rewarded by various crowns. The winner in a Greek athletic contest is awarded a crown. He uses the illustration of a Greek runner in verse 24, and of a Greek boxer in verse 26.

In the word "temperate" (*ἐγκρατεύω*, *ekkratēō*, self-controlled), he speaks of the ten months' preparatory training, and the practice in the gymnasium before the race is run, training which involved rigorous hardships and much self-denial. If a pagan Greek athlete goes through all that in order that he might compete in a race that may last but a few minutes, and for a prize of a wreath of oak leaves placed upon his brow, should not the Christian be willing to subject himself to just as rigid a discipline and self-denial in order that he might serve the Lord Jesus in a Spirit-filled, separated, rigorous life?

Paul says, "So fight I, not as one that beareth the air." The apostle did not shadow-box with sin. He struck straight and hard and did not spare it. When we learn that the Greek boxer wore a pair of fur-lined gloves covered with cowhide which were loaded with lead and iron, we can imagine what punishment the recipient of the blows took. If we Christians would be as energetic against and unsparring of sin in our lives as the Greek boxer was of his opponent, it would soon be cleared out and stay out.

Paul was afraid that if he did not live a victorious life over sin, God would disqualify him for Christian service. A Christian sometimes wonders, after years of fruitful service, why his usefulness to the Lord Jesus is gone, and his life is powerless and without the joy of the Lord. The answer is, *disqualified; broke training rules*.

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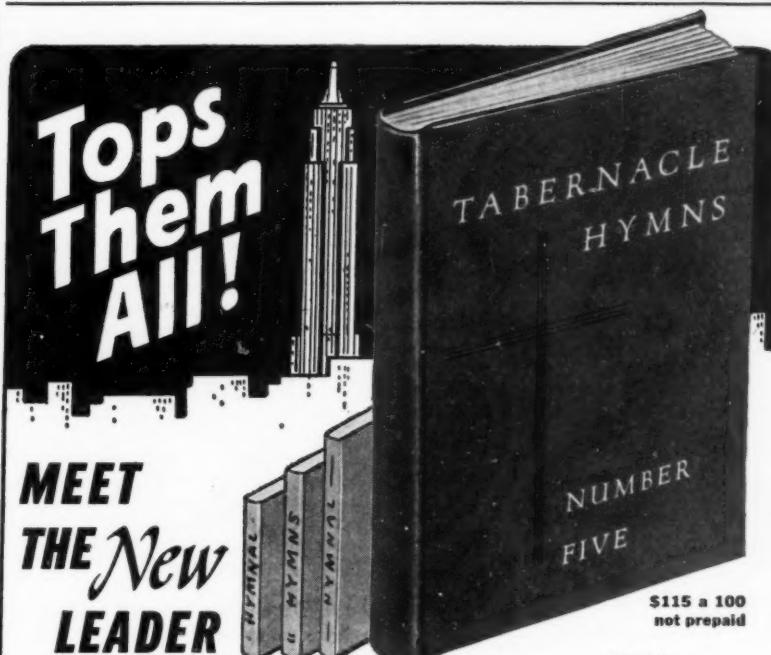
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NEWS REPORT

worldwide news for and about christians

CHURCH membership in continental United States which has been climbing for the past century has hit a new peak, according to *The 1953 Yearbook of American Churches*.

Climbing Figures

The new figures indicate that approximately three out of every five men, women and children in the country have some "religious"—though not necessarily Christian—affiliation. "Church" members now number 92,277,129, a gain of 4.1 per

At a Glance

Statistical highlights reported in *The 1953 Yearbook of American Churches* include the following:

"Church" membership: an all-time high of 92,277,129—59 per cent of total population

Last year's gain in membership: 3,604,124 or 4.1 per cent

Number of local churches: 285,277

Sunday school enrollments: 32,638,879, a gain of nearly two million or 6.4 per cent over the previous year

Protestant membership gains, 3.9 per cent; Roman Catholic, 3.5 per cent

cent over the figures indicated by last year's report.

According to the figures compiled by the National Council of Churches for the *Yearbook*, Protestants now number 54,229,963 or 34.7 per cent of the population, while there are 30,253,427 Roman Catholics making up 19.3 per cent of the total. The third largest religious group are the Jewish congregations which report 5,000,000 members, the same figure reported by them for the previous year.

Exact comparisons between Protestant and Roman Catholic membership are difficult, the *Yearbook* points out, since most Protestant churches list only full members, 13 or older, while Catholics include all baptized children and infants.

The over-all 1952 gain in church membership—twice that of the previous year—may be attributed in part to greatly increased birth rates of the 1940's in the opinion of those compiling figures. Other factors in their judgment have been the "wide-spread, systematic evangelistic programs carried out by the churches and the generally felt need for guidance in times of international tension and upheaval."

Reports from nine religious bodies who had not reported in previous years helped to swell the per cent of increase. Without the 335,528 members listed by these groups, however, the percentage of gain would still have been at an all-time high.

In 1952 the number of local churches reached a new peak of 285,277 or an average of one church for about every 325 members. The number of clergymen having charges rose from 181,123 to 183,899 or one clergymen to every 500, pointing up the continuing shortage of pastors.

Impact in Japan

The most extensive united evangelistic effort in some time is being completed in Japan as this month's News Report is being written. Some 1250 delegates—250 from foreign countries, the other 1,000 from Japan—first gathered for the sixth World Congress on Evangelism in Tokyo, then fanned out to carry on an estimated 200 evangelistic campaigns throughout the island nation. Both the Congress and the program of evangelism to follow were sponsored by Youth for Christ International in co-operation with forty mission societies.

Tons of gospel tracts and Scripture portions, some printed in Japan and others shipped from abroad, were contributed by various organizations and individuals to reinforce the spoken word. Several hundred books from bookstores in the United States were also provided for distribution to Japanese pastors.

"We must face the fact that for millions alive today there is no tomorrow with which they can experiment," Dr. Robert A. Cook, president of Youth for Christ International, declared in keynoting the World Congress. "We want to tell every person in this lovely land the glad message of hope through faith in Christ; then send these delegates back to their own countries to put in practice what they have experienced here—intensive evangelism."

Four Days for Sunday Schools

A record-breaking attendance of Sunday school workers from every part of the nation is expected at the National Sunday School convention to be held October 14, 15 and 16 in the Minneapolis, Minn., Municipal Auditorium.

Featured speakers for the eight main sessions include A. L. Brown, president of the National Sunday School Association; Dr. Lee Roberson, pastor of the Highland Park Baptist Church, Chattanooga,

Tenn.; Dr. A. S. London, Nazarene Sunday school evangelist; Dr. Rebecca Price, Fuller Theological Seminary; Ralph M. Riggs, educational department, Assembly of God; Dr. C. N. Hostetter, Jr., Messiah College; Dr. Henrietta Mears, Gospel Light Press, and Charles W. Conn, Church of God.

In addition, fifty workshops are scheduled on "practically every phase" of Sunday school work. Although only three days are scheduled for conferences, Minneapolis is adding a fourth day of special events, as did Portland, Ore., last year. These include a Sunday school parade and children's rally Saturday morning, October 17, with a Youth for Christ rally in the auditorium in the evening.

New Song for Brown Swan

Purchase of one of the exclusive resort clubs in the Adirondacks, the Brown Swan Club in Schroon Lake, N.Y., has been announced by Jack Wrytzan, director of the Word of Life Fellowship. Work has already begun on transforming the vacation spot into a Bible conference grounds and spiritual retreat for adults.

Located just across Schroon Lake from Word of Life Island, the club includes landscaped gardens in a setting of natural mountain scenery, modern cottages, hotels and recreation facilities. Plans announced along with word of the club's purchase included a Word of Life adult Bible conference, August 31 through Labor Day, with Dedication Day September 5.

The increasing popularity of the Word of Life camp and the necessity for turning away so many because of lack of accommodations there, brought to a head the need for such a center, Wrytzan explains. Presumably a complete conference schedule will be announced for next summer.

Veterans Only

Korean veterans who left the armed services before August 20, 1952, have until next August 20 to begin training under the Korean GI Bill, the Veterans Administration points out in a recent reminder. Under the law, ex-service men in this category must have had their applications approved and have actually begun their training by the August 1954 deadline.

To be eligible for Korean GI training, a veteran must have a "separation granted under conditions other than dishonorable"; he must have been on active duty



Youth for Christ evangelists in Tokyo, Japan. Left to right: Gene Griffith, ex-marine who was seriously wounded in Korean action; Dr. Charles Mashburn, Temple College, Chattanooga, Tenn.; Dr. Dwight Ferguson, Mt. Gilead, Ohio; Dr. Armin Gesswein, Bible conference speaker; and Sam Wolgemuth, Japan director of Youth for Christ.

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(not necessarily in Korea) after June 27, 1950, and he must have had at least 90 days' active service (unless discharged sooner because of a service-connected disability). Veterans qualifying receive a monthly check for meeting tuition, fees, books, supplies and similar expenses.

Many of those already in training for Christian service are receiving financial help through GI Bill provisions.

Tracts for USO

A dozen different Lutheran tracts written especially for servicemen have been approved by United Service Organizations for distribution in 133 USO units around the world, Lutheran sources report. Packets containing the twelve tracts—six published by the National Lutheran Council and six by the Lutheran Church-Missouri Synod—have been sent to USO centers.

The Lutheran tracts were submitted to USO literature committee officials in New York recently by representatives of the Lutheran Service Commission. Letters of appreciation for the tracts have already been received from USO units as far away as Casablanca, Morocco.

Record for Booksellers

Members of the Christian Booksellers' Association, an organization of Christian bookstore owners, operators and publishers, are back behind their counters and bookshelves after the most successful convention in the organization's history. This year's convention drew well over 500 registrants from every state and every province in Canada for fellowship, the exchange of ideas and consideration of common problems. More than seventy exhibits occupied an entire floor and overflowed to other quarters.

Two new services for members proposed last year were announced as ready for use: a suppliers' directory listing books and other items of stock together with their sources, and a correspondence course in sales training prepared jointly by the Association and Wheaton College.

"Holy Land" for Florida

Among its other attractions, Florida is soon to have a mile-square reproduction of the Holy Land complete with camels.

Prisoners' Choice

New Testaments were the valued companions of many of the men recently released from Communist prison camps in North Korea, according to the observation of Marine Chaplain Peter J. Bakker, who was on hand for the exchange of prisoners following the signing of the truce.

"You couldn't get my New Testament from me," was what three of the marines told the chaplain as they held up well worn and somewhat frayed pocket Testaments. Two of the men had American Bible Society Testaments and the third had a Gideon Testament. All three had received the Scripture portions from their chaplains upon arrival in Korea.

street bazaars, ancient buildings and typical countryside, according to an announcement in the September *Catholic Digest*. The project has been organized—apparently as a commercial venture—by Eddie Dowling, Broadway producer, and business associates (including Jews, Baptists, Presbyterians and Catholics).

Plans call for a walled city providing a composite reproduction of Bethlehem, Jerusalem and Nazareth with a population of carpenters, masons, fishermen, weavers and others; a bazaar where handicraft products will be sold, and an amphitheater seating 5,000. A passion play is to be presented from Christmas to Easter each year.

Challenge in Africa

In Africa circulation of the Sudan Interior Mission's Christian newspaper, *African Challenge*, is growing faster than facilities for printing, according to Dr. R. V. Herbold, managing director of the publication who visited the United States and Canada earlier in the fall in search of printing equipment.

At present *African Challenge* is being printed by a local newspaper press which can produce only 50,000 copies per month. "Through *African Challenge* there is a possibility of reaching hundreds of thousands of literate Africans every month with the Word," Dr. Herbold said. "With Communist and other forces sending well printed literature throughout Africa, we must not lose a single day in our effort to establish a modern newspaper press."

Five Minutes to Twelve?

In Korea Pocket Testament League gospel teams working at top speed with the aid of gospel sound trucks have been unable to keep up with the demand for Scripture portions, according to Pocket Testament League officials. The teams are working among both civilians and soldiers.

"While thousands of souls in Korea have turned to Christ in the past few months," the League declares, "careful observers warn that this unprecedented opportunity for gospel evangelization may not last much longer. Political uncertainties and the constant threat of Communism are factors which may at any time put to an end all missionary effort in Korea."

From Here and There

► Membership in the 657 churches of the General Association of Regular Baptist churches rose by 6,150 to a total of 113,878 in the year ending last May 1, according to denomination headquarters.

► Another Wheaton College Bible Lands Cruise—the eighth—will be conducted next spring by Dr. Joseph Free, Wheaton professor of Archaeology. A New York sailing in mid-February is planned. The trip will last six weeks and will be open to Christians of all ages.

► An International Church Music Seminar, International Church Buildings Forum, Hall of Church Designs and Hall of Food Service Designs are among special features of the second annual International Churchmans Exposition, scheduled to be held in Chicago October 6 to 9 at the Chicago Coliseum.



"This is a drawing of a transformer," explains R. G. LeTourneau, Christian industrialist, right, pointing to work on a drawing board in the huge LeTourneau plant in Longview, Tex. "This is a transformer, too," answers Evangelist Merv Rosell, holding up his Bible. "The greatest," agrees LeTourneau. Just before his tour of the plant the evangelist had addressed plant workers in connection with his recent evangelistic crusade in Longview.

► Fuller Theological Seminary begins the 1953 school year with a new \$650,000 classroom and administration building, the first unit to be erected on the school's new campus site at 135 North Oakland Avenue, Pasadena, Calif. The concrete reinforced building will provide space for activities of the school until such time as a separate chapel and library can be constructed.

► A special airmail postage stamp was the Brazilian government's tribute to the Baptist Youth World Conference recently held in Rio de Janeiro. Some 1,500 registered delegates took part in the international gathering.

► This fall marks the beginning of the twenty-first season of broadcasting for "The Lutheran Hour." The weekly program is now heard in 56 languages over more than 1,100 stations in 58 different countries.

► A 350-page history of the Southern Baptist Convention from 1845 to date is being prepared by Dr. W. W. Barnes of Fort Worth, Tex. It will be available early this January, according to present plans.

► "O Promise Me" and the wedding march from "Lohengrin" have been banned at Catholic weddings in the Boston archdiocese by a pronouncement from Archbishop Cushing. Some pastors of Protestant churches also ban music not written for a religious purpose, the Associated Press reports.

► The Revised Standard Version of the Bible is the country's best seller, according to spokesmen at the convention of the American Booksellers Association in Chicago. The RSV has sold an estimated 2½ million copies since it came off the presses last September. Nearest approach to this record was the Civil War novel, *Gone with the Wind*, which sold a million copies in its first six months.



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"He Needs You There!"

[Continued from page 17]

♦ I was considering quitting that Saturday we went to Chehalis to spend the week end with my brother and his family. While there I talked with a very spiritual friend whose understanding, advice and comfort had been very helpful in the past. I poured out my story into her sympathetic ears, expecting her to agree that I would be quite justified in quitting. But she wasn't perturbed nor, I think, very much surprised.

"My dear, the Lord has led you to that school," she said with certainty. "Just think what one Christian teacher could do to change things. The Lord loves every boy and girl there. Don't you see, *He needs you there!*"

I was amazed. What could one person do? Besides, I'd never thought much about winning souls and was totally inexperienced.

But I did have something to help make a beginning: I had faith and I knew the love of God in my own life. These past months had taught me that with faith as a mustard seed and a desire to yield to the will of God, one may expect to see great blessings flow from His loving hand.

♦ Nor long after that I began to realize that God was indeed working. The indications were scarcely straws in the wind, but they gave me hope.

There was first of all the girl who came to me privately one day. "I'm sorry about the way things are here," she confided. "I don't like it either. I'll try to help."

Then for a time at least there was a change in the attitude of the boys. For a few days there had been considerable boasting among them about smoking marajuana cigarettes. This was followed by the rumor that federal officers were going to investigate the source of supply in the district. Several of the boys were virtually ill with fright.

"Be reasonable," I advised. "Unless a person has actually sold the drug, he has nothing to fear."

"Oh, but Mrs. Kiel, you don't know the FBI," they moaned. Gone was their bravado as they drew upon their recollections of mystery novels to fill in the gaps of their imaginations.

♦ ABOUT that time I discovered there were three strong Christian girls in the school, Hannah, Geraldine and Rose. All three attended the little brown church. I could see it was hard for them, for young people long desperately to belong to the "crowd." Accordingly I set out to be friendly toward them and to identify myself with them as a Christian also.

Another ally was Mrs. Leach, who taught seventh and eighth grades, and who began to take a deep interest in the



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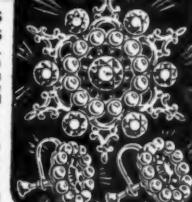
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spiritual needs of the pupils. As we traveled to and from school we frequently talked over the problems and later the progress being made.

Mrs. Leach had previously taught the freshmen and sophomores, and they remembered her with love and respect. They were always welcome to spend a night, or even a week end, in her home in town, and often did. Her family was grown and she loved to lavish attention on these other young folks.

♦ ONE day quite unexpectedly a girl asked me, "Do you believe in prayer?"

"Yes, indeed," I told her. "Sometimes things seem hopeless in this school and I think I can't stand it another day. Then that night I pray about it and God gives me courage to try again."

"That's what I thought," she replied. Then she placed a Christian novel in my hands and asked me to read it. I was very busy, but found the book refreshing as compared to the trashy novels circulating through the school. Discussing the novel with her was the beginning of a close friendship. Later—much later—she became a Christian.

This friendship was typical of the way I was to serve the Lord in the place He had sent me. I was someone who knew the power of God in a personal way, someone to go to when confronted with a problem or question, someone with whom to discuss the things of the Spirit.

Meanwhile I found that God was using others in the community, none more wonderfully than Kenneth Himple, the young minister who had recently come to the little brown church. I learned that Kenneth and his twin brother had been saved while in high school and had gone to Multnomah School of the Bible in Portland. Kenneth, along with the wife he had met in Bible school, had recently come to Joyce to serve in the little church with splendid consecration.

Pastor Himple gave us a hand with the recreational period following a PTA meeting one evening. His sincerity and leadership were so apparent that I felt encouraged to speak to him about my concern for the students. Together we worked out plans for transporting young folks to the monthly Youth for Christ rallies in town not far away, and I was much encouraged.

TO BE CONCLUDED

LESSONS FROM AN ANT

Proverbs 6:6-8

- I. The Ant Carries a Burden
- II. Ants Have Fellowship
- III. Ants Are Co-operative
- IV. Ants Are Industrious

—Cordell Baker

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—D. L. Moody

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ANSWERING YOUR

Questions

NATHAN J. STONE

THE WIND AND THE SPIRIT

Please explain the likeness of the wind and those born of the Spirit, in John 3:8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—S.B., Denver, Colo.

The likening of those who are born of the Spirit to the wind is commonly thought to refer chiefly to the mystery of the new birth. While we cannot discern the wind itself, we can hear its sound and perceive its effects. So is everyone born of the Spirit. The mystery of such a new birth may be incomprehensible, but its effects are discernible and an evidence of its reality.

The wind is a particularly appropriate figure for the working of the Holy Spirit. The same word is frequently used for both in Hebrew and Greek. The coming of the Holy Spirit upon the waiting disciples at Pentecost is compared to the sound of "the rushing of a mighty wind" as mysterious and so, heavenly, in its origin, although the wind is referred to in John 3 rather as gentle.

But for Nicodemus the "wind" was particularly meant to suggest the invisible and the spiritual as over against the visible and material. The kingdom of heaven was uppermost in the thinking of all Jerusalem and Israel at that time, especially since both John and the Lord Jesus had proclaimed it as at hand. While it is true there was to be a literal, material kingdom, its characteristic and condition of entrance were to be spiritual. So the Lord had to say that "the kingdom of God cometh not with observation . . . for the kingdom of God is within you" (Luke 17:20, 21, italics ours). And in Romans 14:17 it is written: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

They were therefore not to suppose that even as children of Abraham they were already within the kingdom or had the right to enter. Entrance was to be by the Spirit, by the new birth, and not according to the flesh.

As God breathed into the cold, lifeless nostrils of Adam "the breath of life" so that "man became a living soul," so the

Holy Spirit breathes into man the breath of new life and he becomes a living spirit. For this mysterious process, the invisible as over against the visible, the spiritual as over against the material or the flesh, the wind as comparable to breathing and breath is a particularly appropriate figure.

+ + +

THE EARLY CHURCH AND PACIFISM

Did not the Early Christians take Christ's words literally in Matthew 5:38, 39, 43-48, etc.? I have heard that the early Church was definitely pacifist until about A.D. 325 and the Roman emperor Constantine, when a State-Church relationship was instituted.—L.W., Iowa

There was a strong pacifist tendency in the early church, but it was by no means universal. Considerable difference of opinion existed. For instance, in the third century (200-300) one of the church books of instruction already in use was the *Apostolical Constitution*, which directed: "If a soldier comes, let him be taught to do no injustice, to accuse no man falsely, and to be content with his allotted wages." These are practically the words of John the Baptist (Luke 3:14), and apparently do not even forbid soldiering as a profession.

A number of the Church Fathers, particularly Tertullian (about A.D. 200), were opposed to military service as well as to the participation of the Christian in war. This was partly because of pagan and idolatrous associations connected with military service, although it was no doubt also from the standpoint of Christian morality.

But there were many also then who regarded military service as a duty toward the State. There were many Christians in the Roman armies who bore strong testimony to their faith and were prepared to lay down their lives, and frequently did so, rather than deny Christ. Tertullian himself had to admit that there were large numbers of Christians in the armed forces. It was an evidence of difference of opinion in those days about such service.

So many Christians were in the Roman legions that the emperor Diocletian (245-313) began his persecution of the Church by requiring the many Christian officers to choose between heathenism and degradation. The Church historian Eusebius relates that most immediately sacrificed their rank (see *Evangelical Quarterly*, Vol. 13, 1941, article "Tertullian and War," pp. 202-211, H. R. Minn.).

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

BELIEVERS OR UNBELIEVERS

Will you please explain II Peter 2, especially verses 20 and 21. Does the chapter concern believers or unbelievers?—K.P., Kirksville, Mo.

II Peter 2 predicts the rise of false teachers and its accompanying apostasy and corruption within the visible or professing church. What happened in Israel through its false prophets (v. 1) was also to happen in Christendom through false teachers.

These false teachers began to arise not long after the epistle was written, and the evil fruits of their false teachings have been present within a large section of the professing Church ever since and to this day. So-called Modernism and some modern sects are another form of it in these last days, as well as false teachings and corruptions in such systems as Romanism; for Peter particularly mentions ecclesiastical perversions of truth, so often garbed with pomp, vestments and rites.

But the reference is to the professing Church, and within this professing Church there are both believers and unbelievers. The Lord Jesus Himself predicted such a condition, or presented such an analogy, in the parable of the wheat and the tares (Matt. 13:24-30), which should grow together in the kingdom of heaven until the very end; so also in the parable of the net (Matt. 13:47-50), containing both good and bad.

As for verses 20, 21, there are many unbelievers who "have known the way of righteousness" through the preaching of the gospel, who have even been so influenced by it as in a sense "to have escaped the defilements of the world." But they do not have the living faith which receives Christ as their substitute for sin and the sole ground of salvation, and acknowledges Him as such. The way made known has not been accompanied by the *truth* and the *life* which He is.

Only dogs return to their vomit and hogs to their wallowing in the mire (v. 22). "The sow that was washed" represents only an outward change, but not a new thing or a "new creature" (II Cor. 5:17). By way of contrast "the Lord knoweth how to deliver the *godly* out of temptation," but also "to keep the *unrighteous* under punishment unto the day of judgment" (II Pet. 2:9 E.R.V.).

If it is said then of these false teachers and their followers with their corruptions that "it were better for them not to have known the way of righteousness, than after knowing it to turn back from the holy commandment delivered unto them" (v. 21 E.R.V.), and that "the last state is become worse with them than the first" (v. 20 E.R.V.), we may refer them to those who had *known* the way, but had *not entered* into the truth and the life which is Christ.

They are like the man out of whom an unclean spirit departed (Matt. 12:43-45). But nothing took its place. There may have been some reform (v. 44), but no new principle of life. The heart was empty. So the unclean spirit returned with seven other worse spirits than himself, and the last state of that man was worse than the first, the very expression Peter uses of these false teachers and their followers.

Moody Monthly

OCTOBER • 1953
Volume 1, Number 1

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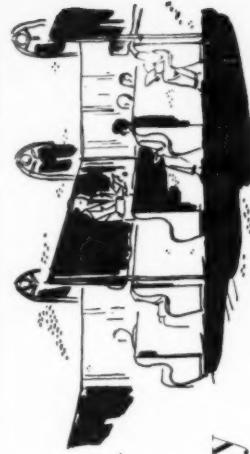
IDEA

NOTEBOOK

A Department of Moody Monthly

Edited by **MOROTHY MARTIN**

OCTOBER • 1953
Volume 1 • Number 1



Use all that space—

Double Duty for Your Auditorium

by **S. L. Roehmer**

Does your Sunday school need more room for classes? If so, are you making the best use of your church auditorium? Is it providing space for just two or three classes in corners here and there, or for ten or a dozen classes—or more? Faced some time ago with the problem of finding space in our basement auditorium for twenty Sunday school classes, we hit upon an inexpensive arrangement which worked very well. Every week we were able to transform our auditorium into semi-private classrooms for the Sunday school period. After Sunday school, two or three minutes were enough to clear the room for the worship service.

Our greatest problem was preventing eye distraction—screening one class from another. The system we devised therefore makes use of short curtains supported by poles which can be readily put in place and taken down. When not in

use, this equipment is stored compactly in a box made especially for that purpose. The poles which support the curtains are two inches thick and five feet long and are placed (in our case) ten feet apart, according to the size of the various "classrooms." Each pole rests on the floor (a spike driven in the bottom of the pole to fit in a hole in the floor will help to hold the pole steady) and is hooked into the back of the seat, both at the floor and at the top of the seat. When in position, the poles extend above the seats by about two feet. (Continued on page 8)

This Month—

- 1 Double Duty for Your Auditorium
- 2 "Operation Friendless"
- 2 This Worked for Us—A Sunday School
- 4 Parents' Night
- 6 Build Up Your Supplies
- 6 A Flannelgraph Lesson on the "Little Bible"

were killed. The plane was off its course, but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18,19). We hear people say, "I am going to make peace with God." But they can't do it. No one can make peace with God—he can only accept the peace which God has made for him (Rom. 5:1). When Christ left this earth, He went to prepare a place for us that we might join Him someday. (Place "Heaven" on the board.)

God has also prepared another place for those who do not want to live with Him. (Place the flames on the board.) This place is called hell. The Bible tells us that it is a place of torment. We must make our choice for eternity.

We have now taken a bird's-eye view of God's plan. Let us see how John 3:16 fits this plan. "For God [point to white heart] so loved the world [point to hemisphere] that he gave his only begotten Son [point to cross], that whosoever [point to black heart] believeth in him [point to cross] should not perish [point to flames]; but have everlasting life [point to "heaven"].

John 3:16 is truly the "Little Bible" for it contains the whole plan of God. God has a plan for each life. Each boy and girl is important to Him. One time a huge airliner hit a mountain and all

loved the world [point to hemisphere] that he gave his only begotten Son [point to cross], that whosoever [point to black heart] believeth in him [point to cross] should not perish [point to flames]; but have everlasting life [point to "heaven"].

God's plan for each life. Each boy and girl is important to Him. One time a huge airliner hit a mountain and all

(Continued from page 11)

Since our purpose is mainly to screen one class from another, our curtains are very short—eighteen inches from top to bottom. You may find twenty-four inches preferable. Curtains are strung on strong cords with snap hooks at each end for fastening to screw-eye bolts at the top of each pole. Our curtains are numbered to correspond with numbers on the backs of the pews, since our curtains vary in length.

To prepare the room for Sunday school, the poles are first placed in position; then the curtains are snapped into place. This can be done quite quickly, though it should be done before Sunday school time, preferably on Saturday. Dismaning the curtains to prepare the room for use as an auditorium, however, can be done in two or three minutes.

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IDEA NOTEBOOK/OCTOBER

A Project for
Your Bible Class—

“Operation Friendliness”

by Mildred Franzen

What could we do to make every member of our Bible class feel that she is a vital part of the group—needed, missed when she isn't there? That was our problem in a city church class of homemakers and employed women. We have partially solved it by a plan which we call “Operation Friendliness.” Simply stated, the idea centers about the assignment of a “work detail” each Sunday to each member of the class. Assignments may be as varied as people's needs. One may call on a class member to write a card or send a prayer suggestion—or both—to a shut-in (giving the shut-in a prayer request will help her feel she still belongs). Another may ask a class member to seek out some stranger and sit with her in the morning service and make her feel at home in other ways. A third assignment may call for a special occasion note to be written to the mother of your teacher or your church worker, or perhaps suggest that a note be written to inform someone of a coming event of spiritual significance about which she might not otherwise know. Many other “work details” will suggest themselves as you go on in the project.

Assignments are made by writing the various “work details” on cards, one assignment to a card. Cards are then distributed in class on Sunday morning. Cost in materials is negligible. We use 2½ by 3½ inch correspondence cards (buy those without envelopes) for the assignments, placing a gummed flower seal in the upper left-hand corner for added color. The expenditure in time is

greater, though it may be reduced by including one or two “work details” which call for the holders to help in preparing the next week's assignment cards. Across the top of the front of each card is typed or printed the project name, “Operation Friendliness.” In the remaining space on this side a Bible verse is quoted. These should be appealing, appropriate and varied. Here are examples. On cards which detail the holder to invite visitors or other prospective members to class or to church: “Come thou with us, and we will do thee good!” (Num. 10:29).

On cards calling for a check-up on an absentee: “Thou . . . [hast been] missed, because thy seat . . . [has been] empty.” (I Sam. 20:18b).

When the detail is to seek helpers for visitation or other service projects: “Let us not be weary in well-doing: for in due

season we shall reap, if we faint not” (Gal. 6:9).

In connection with the encouragement of faithful and sacrificial service on the part of others (workers in the nursery, Sunday school teachers, choir director, etc.): “Of the Lord ye shall receive the reward . . . for ye serve the Lord Christ” (Col. 3:24).

Relative to the meeting and greeting of strangers: “Ye know the heart of a

man according to his works: when ye see a man's face, consider not his countenance, because he is a son of man: but consider the fruit of the spirit; because these are the works of the flesh: and the works of the Spirit are evident” (Gal. 5:15-16).

John 3:16 has repeatedly been referred to as the “Little Bible.” We know that the Bible contains the whole plan of God, likewise this verse in a striking way contains the whole plan of God and deserves the title given it.

As the first step in teaching a lesson on this passage, prepare the following flannelgraph items: a white heart, a black

heart and a red cross. (See illustration for correct proportions.) Cut a hemi-

sphere from an old geography book and

mount on a circle. If no hemisphere is

available, cut a circle and outline one of

the hemispheres. Flames can be cut from

red construction paper, or they may be

cut from white paper and the flames

painted with thick water colors. “Heav-

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the letters for the word “Heav-

en” from a darker (or lighter)

piece of foil paper. A strip of

sandpaper (or flannel) should

be placed on the reverse side of

each item to make it adhere to

the flannelboard.

The lesson is as follows:

God's plan extends from eternity to eternity. We are going to look at the highlights of this great plan so as to see how these fit into the verse, John 3:16.

Sometimes, when people go to a large city, they go to the top of a high building to get a bird's-eye view. By doing this, they get a plan of the city as a whole, and with this general plan in

mind, they can find their way around much better. We will take a bird's-eye view of God's plan in this manner—omitting all details.

(Place white heart on the board.) He was, and is an eternal God—pure and full of love. God foresaw what sin would do, and thus a provision for salvation had to be included in His plan.

In the beginning also, God made a world. When it became chaos, God “refashioned” it in five days. (Place hemisphere on board in its proper position.)

God then made something new—man. He gave him dominion over the new earth. But man sinned and separated himself from God. (Place black heart on board in its proper position.) Sin always brings separation. Sometimes a child will do something wrong and will not want to face his mother or father.

We cannot imagine the glories that man would have received had he remained true to God and obeyed Him. But man was cut off from God because he sinned. (Point to space between God and man.) When man

wants to cross a river, he builds a bridge—sometimes a costly one. God wanted again to have fellowship with man, so he built a bridge, over which man could reach Him. (Place cross between

the white heart and the black heart, touching both of them.)

This was the Lord Jesus Christ. The Bible tells us that He died to pay for our sins and to bring us back to God: “Forasmuch as

ye know that ye were not re-

by Sylvia Matson
on the “Little Bible”

A FLANNELGRAPH LESSON

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THIS WORKED FOR US

Is your Sunday school or church, your pastor or youth worker using some method which readers of IDEA NOTEBOOK might use with profit? Write it out for "This Worked for Us." If your article is selected for publication, you will receive a copy of the book, "All About the Sunday School," by Fantz and French. Send only ideas which have been tested and proved by actual use.

A Sunday School Parents' Night

by Gertrude Draves

How can we interest the parents of our Sunday school pupils? This is a question which most Sunday school workers face and one which you may face this fall.

A visitation program is helpful, but even this has its weak spots. Often it is difficult to find both parents at home, and even if they are at home, too often they are too busy to lay aside their duties long enough for the visitor to accomplish much.

But we need to make contact with the parents, too many of whom are leaving entirely to the Sunday school and church. As successful Sunday school workers, we need to educate parents to their responsibility and enlist their co-operation.

It was our superintendent who struck

on the idea for Parents' Night. We have

made it an annual event with a threefold purpose:

1. To acquaint parents with what the Sunday school is doing for their children
2. To help parents realize their responsibility for their children's Christian education
3. To help parents realize their own spiritual needs

On each Parents' Night we invited a guest speaker who was qualified to present a challenge to the parents. On one or two occasions we arranged for an added attraction, such as a good Christian film presenting the claims of the gospel. After informal singing, special music by some of the children, and the featured talk, light refreshments were served in the Sunday school rooms. This gave the teachers and officers an opportunity to mingle with the parents and become better acquainted with them.

In addition, since one purpose of Parents' Night was to acquaint mothers and fathers with what we were attempting to do for the children, we gave each department superintendent a place on the program. At our earlier Parents' Nights the parents were invited to visit their children's Sunday school departments after the program. Experience showed, however, that it is better to give each department superintendent a few minutes during the program, so that the time for refreshments can be strictly social.

Much prayer and publicity had to precede these Parents' Nights. First, we had to get our entire staff of teachers and officers enthusiastic about the whole idea. Then three or four weeks before the date of this special Sunday school function, workers were urged to visit pupils' homes and invite the parents.

Personal invitations were followed by written invitations mailed to each home. Then so-called "pluggers" — mimeographed postcard-sized notices — were sent home by the children for at least two Sundays preceding Parents' Night. All this made the parents realize they were really wanted.

A warning note: don't attempt such a service too often. We have found that once a year is enough—more frequent Parents' Nights tend to make them commonplace and lessen their value.

Operation Friendliness

[Continued from page 31]

Coloring Bible stories and songs puts meaning into play activities. Appropriate verse below each drawing increases significance. Each book (6 1/2 x 8 1/2 in.) averages 8 outline pictures for coloring, plus picture cover and illustrated envelope.

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prayer, etc. But too many women slipped by while some dawdled over a choice, although no one is allowed to look at the back of a card until it is her own assignment.

Now the cards are all mixed up, and a class member—we are careful to choose one who will smile encouragingly at the timid souls—hands them out as the women gather in the classroom.

That is "Operation Friendliness." It is work, but it does work. Its operation depends on co-operation, but friendliness really does increase and, "the blessing comes in the doing."

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SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

October 18

New Men and a New World

Matthew 5:13-16; II Corinthians 5:17-19; James 2:14-18

MEMORY SELECTION: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*—Matthew 5:16

To conservative Bible believers the title of this lesson may well mean something quite different from what it means to those who think of this world as something brave and new in its own achievements with men who are new in their own brilliant ideas and accomplishments to make it go.

A little thought will reveal that only failure and distress have come to us down that road. The better approach and the one that really makes sense is to recognize that our world is indeed a new world in its brilliant progress in the educational and scientific field, but a lost world because of its continuing and increasing unbelief and spiritual failure.

To this "new" world we need to present new men who are made new by the grace of God, and through whose hearts and lives the gospel of the grace of God can be made known to this needy world.

Approached in that way, the excellent Scriptures assigned for our lesson bring before us the true believer in Christ as one with

I. A Pungent Personality (Matt. 5:13-16)

One fears at times that our constant (and necessary) emphasis on living and doing right obscures the fact that being right is the vital thing.

What a man is in his heart determines what he does, and if he permits his real being to express itself, a man who is a Christian will count fully and effectively for God.

The first figure used to express the Christian life is that of salt. We believers in Christ are the salt of the earth; and the pungent savor of Christ is to be evident in us as we touch life round about us, in the church, in the home and in the nation.

True salt is antiseptic and purifying. It fights corruption and decay wherever it is found. How effective the spiritually salty Christian should be against corruption in religious, social and political life, against such things as the liquor industry, and political dishonesty! Above all, that powerful influence must stand always against every type of sin and vice. That is true unless we have lost our savor. What a sad possibility verse 13 presents—let us honestly face it.

But now we have the other word so expressive of true Christianity: "Ye are the light of the world," and that is because we have been lighted by Him who

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is the true Light of the world, our Lord Jesus.

It is of the very nature of light to illuminate the dark places, and so it will, unless somebody covers it; then it is not only useless but dangerous. If we cover our light, we deny the very essence of our natures. There is no thought of a proud or selfish display. Light does not shrink about itself, it just shines.

Remember too that "the light that shines farthest shines brightest at home." A life lighted by faith in Christ will shine to the very ends of the earth in true missionary endeavor; and because it does, it will not fail to shine in the home church, yes, in the home and in the individual life, so that we may glorify our Father who is in heaven.

That leads us quite naturally to our second point, which is that a believer has

II. A Mighty Message (II Cor. 5:17-19)

God is engaged in the stupendous task of winning this wicked world back to Himself, and that ministry of reconciliation is committed to His followers. Include verses 14-16 in your teaching and you will have the all-powerful motive.

Worldly people sometimes wonder what tremendous and tireless urge keeps Christians working for God in the face of impossible difficulties. The answer is, "The love of Christ constraineth us" (v. 14).

There is no compulsion, no feeling of "I must do this to please God," about real Christian service. No, Christ died for all, and those who know Him cannot "henceforth live unto themselves" (v. 15). They have a message for the world, and they must deliver it.

What a message it is, namely, that God is in Christ offering reconciliation to wayward men who will cease their rebellion and come to Him. It is for all the world, but be clear that verse 19 does not mean that all men are saved. The atonement of Christ is sufficient for the salvation of all men, but it is effective only for those who believe.

Now we look at the believer as one with

III. A Functioning Faith (James 2:14-18)

Faith works, and if it doesn't work, the question is whether it is faith, even though so named. To listen to God's Word again and again, and apparently to receive it, but to do nothing about it, is a sad case of self-deception (James 1:22). Reader, measure your church attendance by that rule and you may be surprised.

How faith works is graphically presented in James 2:14-18. When a brother in need presents himself and his need becomes known to us, it is not sufficient piously to admonish him to have faith in God, to "keep looking up," and then do nothing to meet his need. Someone has put it rather well in saying that it

is nice to pray for the need of others, but that we must "put shoes on our prayers."

October 25

The War Against Beverage Alcohol

Isaiah 5:11-14; Matthew 18:6; Romans 13:11-14; James 4:17

MEMORY SELECTION: *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* —Romans 12:2

The awful increase in use of alcoholic beverages (almost nine billion dollars worth in 1950) and all of the concomitant evils have tended to discourage many who once did battle against alcohol. All the more honor to those who continue to fight without quarter and without compromise.

Is it not time that the church took up anew this great battle? Ah, yes, we know that our first business is to preach the gospel—and we agree that we must never be drawn from that sacred task—but let us not forget that the gospel we preach has strong social implications, and that one of the social problems which should most concern the church is that of alcohol.

The lesson for today can be made really effective if it is shown that Scripture reveals that alcohol is the road to ruin, and that no man travels that road alone. There is a way of escape, however, for the one who will take it.

Consider first, then, that the man or woman who ever begins to tamper with alcoholic beverages is on the way

I. Down to Ruin (Isa. 5:11-14)

Israel had become rich and powerful, and, as is so often the case, had used these good gifts to build up evil. Drink, immorality and idolatry led them down the path to captivity and sorrow.

We face similar moral conditions today. Let us not shut our eyes and minds to the oft-repeated lessons of history and go the way to national ruin.

We need outspoken and determined opposition in civic, social and church circles to the great octopus of our day, the liquor traffic. Preacher and people should take active part in this fight.

How well this scripture describes the way of the transgressor in this matter of alcohol: the folly, the neglect of God, the loss of honor, the very gates of Sheol open to receive the drinker in his untimely death.

Sad as that picture is, we must recognize also that no man lives to himself, and that the one who goes down to ruin does it not by himself. He goes

II. And Not Alone (Matt. 18:6)

A man's family and especially his children pay the awful price of his alcoholism. Doubly true is that when the mother becomes an alcoholic. Ask any social worker about the unbelievable tragedy in the family backwash of alcoholism.

Anyone who goes that way should face his responsibility not only for himself (and that is an appalling thought), but

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also for those whom he drags down with him.

This verse gives the judgment of God on that matter, and it is, indeed, an awful one. This is not "preacher-talk"; this is God's Word, which cannot be evaded.

Remember, too, the young men and women who have sent a father or mother to an untimely grave, or through years of bitter sorrow over their drinking child.

We have a word of hope, however; for

III. There is Help (Rom. 13:11-14)

Many are the organizations seeking to help the drinker, and we honor them all for their efforts. In some instances, they do give a measure of help. But the only real and permanent "cure" for this affliction is in Jesus Christ.

This is not just a negative matter, although it does include solemn warnings against all the "works of darkness" which follow in the train of alcohol; but the positive side deserves the real emphasis. There is (v. 14) a putting on of the Lord Jesus Christ by a decisive act of faith in Him. He then becomes the One who goes forth to battle, and therein lies the secret of victory. "Not I, but Christ."

When He becomes our life, we can successfully "make not provision for the flesh, to fulfill the lusts thereof." There is the walk which is becoming to the day (v. 13). Christ is coming again (v. 11), and the time is near at hand.

Let us say it again—here is hope for the alcoholic, and that hope is in complete submission to Christ. Let us proclaim it, and let us help men to find Him.

This help is available in Christ,

IV. But Action is Needed (James 4:17)

That touches both the man or woman who is in the clutches of the liquor habit, and the Christian who has the message of deliverance to bring to his needy fellow men.

We must do what we know we should do, that is, get the gospel to all men, and that includes the alcoholic. We are a bit prone to give him up as a "hopeless" case, and that is definitely not true.

Let us also appeal to those who need Christ for their deliverance, to do something about it. They know; now they must do something definite about it. Neglect is sin.

November 1

What Is a Christian Home?

Deuteronomy 6:4-9; Ephesians 5:21-6:4

MEMORY SELECTION: God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.—Psalm 68:6

The subject of our lesson is one of tremendous importance and needs emphasis to both old and young. All those who serve the public in the field of family or personal problems know of the precarious state in which the home finds itself in our day. We need to do some careful and honest thinking on the subject both before and after marriage.

Young people need to give sober and intelligent attention to the marriage re-

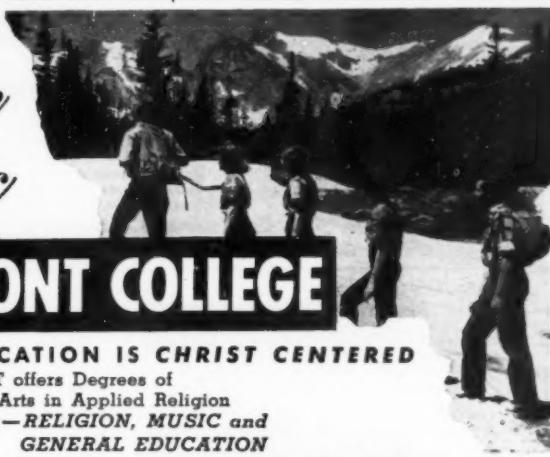
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lation before they enter into its responsibilities and privileges. It is not a state to be entered into inadvisedly or carelessly. We should have less divorces if people would stop to think before marriage.

Those who may have been married for some time also come to the place where they need to re-evaluate the family relationship and see that they are giving all to it that they should and really glorifying God in this most vital of all relationships.

Remember that the home is the greatest of all the institutions established by God on earth. It is of far more vital concern to God and to us than business, social activity, political relations—yes, than the church. Let us get the home into its proper place in our thinking and planning.

Our Scripture passages are rich in meaning and helpfulness. They reveal that the Christian home is one founded

I. On the Right Foundation (Deut. 6:4-9)

When Israel came into the promised land of Canaan, the Lord was rightly concerned that their prosperity and comfort in their new surroundings would not tempt them to forget Him.

Among the faithful instructions given to safeguard them, the Lord especially stressed that they must remember His Holy Word, and He fittingly bound their love for that Word with their love for the home in the portion of His instructions which we now consider.

Speaking through His servant Moses, He gave them words of guidance which, though hundreds of years old, are right up to date. There was possibly never an age when there was more skepticism, unbelief and neglect of God's Word than in our day. And never was the home more in need of help.

First we have an emphasis in the unity of God and His rightful position as the very center of human life. The word in verse 5 covers in comprehensive fashion the whole of man, all that he is, in full devotion to God.

This portion was the "Shema" of Israel, which the orthodox Jew still repeats morning and evening. We who have the blessed truth of the Trinity—Son and Holy Spirit with the Father—in a divine unity have even more reason to remind ourselves daily of His glory and goodness.

The Word of God should find a natural and normal place in the life of the home (vv. 6, 7). Blessed is that house where they rise up to hear the Word of God, and go to their beds with His truth in their hearts; where children hear both father and mother speak of their joy and satisfaction in God's Word.

Verses 8 and 9 were interpreted literally by Israel in the use of the little leather cases known as phylacteries bound to their hands and foreheads and upon the gatepost. Obviously, the Lord was looking for a spiritual application of these words, making head, hands and home obedient to the Word of the living God.

A home where the Scriptures are

honored will be one not only properly founded, but also where life is

II. According to a Right Plan (Eph. 5:21-31)

It is God's purpose that in due season man shall find a life partner and shall leave his father and mother and, note it well, "cleave to his wife" (v. 31), because "the two shall become one flesh."

Marriage is no casual thing wherein two infatuated persons are joined for a season, short or long, as it may suit their convenience. Marriage was established by God, and those who enter into it are joined in a oneness which no influence or authority of man can sever.

This is such a holy relationship that the writer of Ephesians blends his discussion of it in a blessed admixture with the truth of Christ and the Church, which is teaching of the highest level in Christian thinking.

Press this fact home to our Christian men and women who have in our day been smitten by the current sinful indulgence of the flesh in their dealing with marriage. Common decency should keep a man true to his wife, and vice versa. When you add to that a professed faith in Christ, the matter should be settled—but, alas, it is not so! Renew Christian standards today!

Note that God has a proper order in His universe (vv. 21-25) and that includes the headship of man in the home. This does not make him a dictator (and the man who lives like one is definitely off the track!), and it clearly precludes any domination of the marriage relation by the wife (that's where many wives get off the track!).

There is real help here for all of us. How glorious would be the influence and the joy of our Christian homes if the truth of today's lesson would become a living reality.

When God established the home, He did it with a forward look to the generations to come (Gen. 1:27, 28). Blessed is the home which may be said to be one

III. With a Right Perspective (Eph. 6:1-4)

Children are to be expected in the home. They are not, as it would sometimes appear, a distressing adjunct to family life, to be endured until they are old enough to be helpful.

Children are God's gift, and they are to have their share in the life of the home. They should have the proper "nurture" (v. 4) and patient love which they so much need to bring them into strong and useful manhood and womanhood.

Don't overlook the requirement of obedience (v. 1). God says it is "right" that a child should obey. That should be sufficient to bring about a revival of the almost forgotten virtue of obedience of children.

Above obedience is the honoring of parents, that attitude of devotion and respect which God has not only required, but for which He has promised a special reward (v. 3).

Let's take stock today of our own attitudes in marriage, and in the father and child relationship; and if we are wrong

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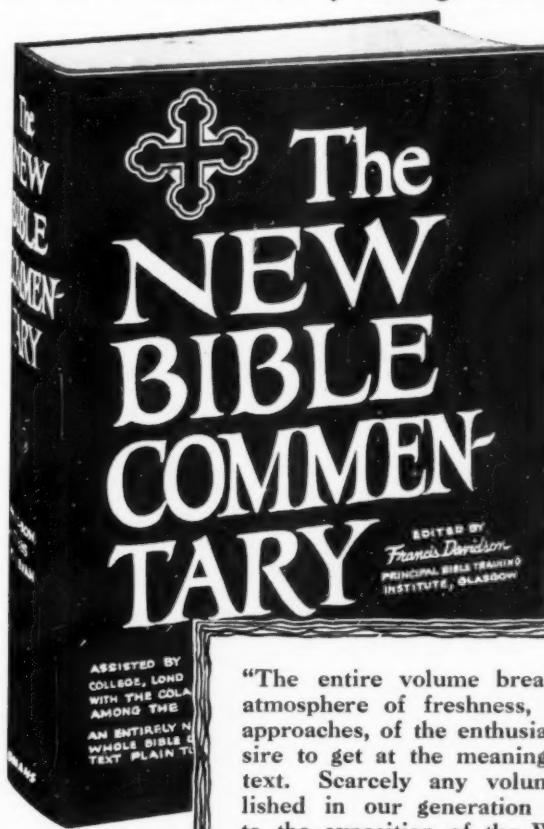
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Stronger Churches— Better Communities

Acts 2:41-47; Philippians 1:27-30;
1 Peter 2:4, 5, 9, 10

MEMORY SELECTION: Only let your conversation be as it becometh the gospel of Christ.—Philippians 1:27

Men have tried to show their hatred for God by building communities without churches, some where churches were actually forbidden. They were going to be free to develop without the "hindrance" of religion. What happened was that the cities went downhill morally, financially, and in every way, and became communities of such low standards of life that good people moved elsewhere.

A church does have a place of great importance in a city or a section of a city; but it is sad to have to admit that most of our churches have been only a fraction as effective as they might have been if they had permitted the power of God to really work through them. The church is intended to be a glorious church, powerful in testimony and a living center for the life of the community.

Our Scripture selections tell us just what the church should be. We go back to the very "birthday" of the Church at Pentecost and see

I. The Church—Joyous in Fellowship (Acts 2:41-47)

Note at the very beginning of our consideration of this lesson that the church can only be what it should be in the power of the Holy Spirit. He, the blessed Spirit of God, had come upon these people in mighty rushing power, and the church then stood forth as a resplendent example of what a Spirit-filled Christian group should be even today.

We have so cluttered up the life of the church with traditions, man-made rules and regulations, church government, and a deadly unbelief and indifference, that we have well-nigh forgotten what a New Testament church really is, or should be.

We note first that they were not afraid of "mass evangelism," for about three thousand were added to the 120 in one day. Ah, yes, the Lord did it, not man; but He can do it again.

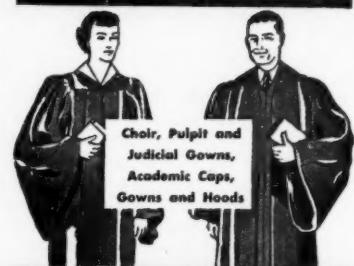
Observe how wise they were to give attention to doctrine (v. 42). The fruit of Christian living grows only on the tree of Christian doctrine. We need a revival of doctrinal teaching and preaching. The disciples had learned of Jesus and they taught others. Let us do likewise.

Don't miss the beautiful evidence of fellowship. There are times when we think this is the great task in the church today. We have a good bit of social activity, but not much spiritual fellowship. There is a glorious and effectual help for real Christian living in "the communion of the saints."

They prayed together and shared with one another, and it was all characterized by genuine joy. Note the expressions, "gladness and singleness of heart," prais-

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ing God, and having favor with all the people" (vv. 46, 47).

One of the things which limits Christianity in the world today is that it has become such a somber, doleful, yes, at times and in some places, a sour experience. Let us renew the joy of the Lord in our lives and our churches by following his Word. This will lead to our second Scripture, where we find

II. The Church—Steadfast in Testimony (Phil. 1:27-30)

A walk worthy of the gospel—a clean, unselfish walk and consistently devoted to the life of the church—brings about a steady, unified testimony before the world. Many folk in our day are troubled about the divisions in the Protestant Church, and they have a right to be; but let us beware that we do not agree to an outward unity which involves compromise of the truth.

Here there is a steadiness which is willing to suffer for Christ (vv. 27, 28). There is no fear of those who oppose themselves. They are headed for the coming punishment for their sin; why should we tremble before condemned men?

The Christian life is a great joy, the only truly satisfying way of life, but don't overlook the fact that it is also a fight (v. 30). There is a conflict on between the followers of God and the children of evil. Let's face up to it and do battle for God.

Now we turn to another figure of speech presenting Church truth. The Bible abounds in figures, and those for the Church are especially blessed and helpful. The Church is the body of Christ. It is the bride of Christ, and here we have it presented as a building in which He may dwell.

III. The Church—a Living Temple (1 Pet. 2:4, 5, 9, 10)

Christ is the living cornerstone. Believers are the living stones which make up the building. That it is an unspeakably glorious structure which God has in mind appears from the manner in which the figures of speech fairly tumble over one another.

It is as though the Holy Spirit, speaking through the apostle, is at a loss for the right expressions to state the truth. A better way to say it is, that no one figure could possibly present the whole picture, so we have "living stones," "elect race," "royal" and "priesthood," "holy nation," and "a people for God's own possession," "acceptable" to Him. Doesn't it make you want to shout "Hallelujah!"

That kind of church (and every church should be that kind) just can't help being a testimony to the unbelieving world, as well as a joy to its members.



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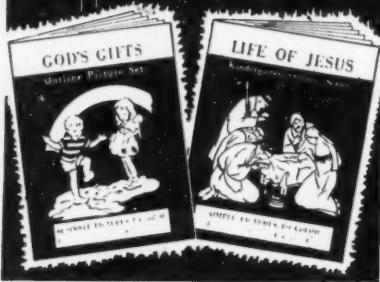
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The Believer's Way to Blessing

[Continued from page 15]

the soul is the very first step a human being takes in this path of present and eternal bliss, but it is by no means the last. The believer is to walk all his life by faith, and not by sight. That truth is now the theme of the rest of Romans 4. We shall call this portion of the chapter, as given in verse 12, the "Steps of Faith."

When a new-born baby finally gets to the stage where it takes its first steps, what faltering steps they are. It is often so with the believer in Jesus. But gradually the steps become stronger and stronger, as faith grows by its very exercise. We add to our faith courage, knowledge, etc., as seen in II Peter 1.

I would suggest that there are four distinct steps or stages of faith seen in Abraham's experience, as recorded in this chapter. We read here of promise, patience, performance, persuasion.

The first step is promise (v. 13). The promise of God to Abraham which he received in simple, childlike faith (and because of the reception of which God justified him) concerned the "seed," through which Abraham was to become the father of all that believe. That seed, of course, is our Lord Jesus Christ. All the promises of God find their center and circumference in God's blessed Son, our Saviour.

To Abraham, of course, personally and directly, that son was Isaac. But by faith, I feel sure, Abraham saw beyond Isaac and saw His day, as the Lord assures us in John 8:56. One thing is certain: In the full light of the Scriptures of truth, we today know that the "seed" in view is Christ, the Son of God, the "seed" of the woman who was to come and bruise the serpent's head and become the source of eternal blessing to all that trust in Him. "All the promises of God in him are yes, and in him Amen, unto the glory of God by us."

Yes, Abraham believed this promise of a coming son. But while God promised him a seed in his old age, He did not tell him when or how this miracle would come to pass. He had promised Abram a child even before he left his home country of Chaldea (Gen. 12:1-3). He did so again as recorded in Genesis 15:5, no doubt a number of years after the original promise was given. Thus Abraham had to learn (as we believers do, too) the second lesson in the school of faith.

2. This lesson was the need of patience. For it is through faith and patience that we are to inherit the promises (Heb. 6:12). Abraham believed God all right; yea, he believed that God can quicken the dead and can make things that are not as though they are. Against all hope Abraham believed in hope (vv. 17, 18). But through the long, weary years of waiting his faith became weak and still weaker, and finally he listened to Sarah's

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suggestion to wait no longer, but to go ahead and produce an heir through the maid Hagar; for with Sarah the day of bearing children was past. It does not always pay to listen to one's wife, though usually it does. And so Ishmael was born, when Abraham was eighty-six years old—eleven years after God had first promised him a son. Abraham's faith had weakened; and how often our faith grows feeble, even though we don't have to wait as long for a favorable answer to our prayers and longings as Abraham did here.

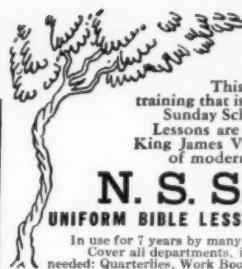
But Abraham had made a serious mistake. We all know the heartache and the sorrow which Ishmael's birth produced in that household, especially after the birth of the true seed, Isaac. Abraham had tried to help God out in the fulfillment of His promise, and was reaping the bitter fruits of it. He had to learn that salvation was not only by faith alone, but absolutely *without works*. God produces what He promises, both in the salvation of a sinner, and in the life of a Christian; "for it is God which worketh in us both to will and to do of his good pleasure."

God will test our faith by teaching us patience as He tested Abraham's faith, both before and after the birth of the true seed, Isaac. Isaac was produced in Sarah only as both waited on God in faith and patience. So Christ is produced in our lives and our souls only as we let God work in us and through us, only as we walk by faith, leaning our helplessness on His strength. "Not I, but Christ."

3. And so finally dawned the day of God's *performance*. What God had promised, He was able to perform (v. 21). Abraham was now 100 years old. God had made him wait twenty-five long years for the fulfillment of His promise. But He knows what He is doing; He doeth all things well. So often we have to wait for years for things we have prayed for so earnestly; but God hears our cries, and will answer when His time comes. "Our times are in His hand."

Verse 19 tells us that when Isaac was born, not only Sarah's womb was dead—that is, it was impossible for her to bring children into the world anymore—but Abraham's body was dead also. At Ishmael's birth only Sarah had been barren; at that time Abraham was still able to produce a child, as is witnessed by the birth of Ishmael. But now, when Abraham was 100 years old, he was no longer able to produce children.

Self was completely out of the picture at last, and only when self is dead, will God work. As Galatians 2:20 so graphically teaches: "I am crucified with Christ [I am dead; the flesh can do nothing]; nevertheless I live; yet not I, but Christ liveth in me." Henceforth I must live by faith. That is the lesson Abraham learned here; the lesson we as believers must learn. Now, as it says in verse 19, Abraham was *not weak* in faith, which



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suggests that he had been weak at the time Ishmael was conceived. But now when Isaac came as God's answer to his faith, Abraham staggered not (a person weak on his legs will stagger, but Abraham's faith was strong at last) at the promise of God through unbelief, but was *strong in faith* (v. 20).

He had learned the lesson that God not only must do the promising, but also the performing, and that He does not need or want man's help in doing so. Oh, for faith to trust Him more! No wonder we read that Abraham gave *glory* to God. God now filled his vision, and thus praise and worship filled his soul and overflowed from his lips.

4. Now Abraham reached the stage of full *persuasion*, or full assurance. Abraham believed God; and finally he saw God's promise fulfilled when he looked on Isaac. Faith was changed to sight, and prayer to praise. We, too, by faith trust Christ as our Saviour; we, too, by faith walk day by day, often having our faith tested in the school of patience. And, praise God, with us, too, some day faith shall be changed to sight, and we shall look on our Isaac, on our blessed

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Lord, on Him in whom all the promises of God have been and shall be fulfilled to the letter. We shall see Him whom unseen we have learned to love.

And now, as the chapter closes, we are reminded that all this was written, not for Abraham's sake alone, but for us also who believe on Him that raised from the dead our Lord Jesus, who was delivered for our offenses and was raised again for our justification.

THE END
Another in this series of Bible studies
on Romans will follow next month.



Coffee, doughnuts and smiles provide a cheerful interlude from duty at Camp Jos. H. Pendleton, Oceanside, Calif.—Official Marine Corps Photo

Service Center Spotlight

WEEK ends of fun and fellowship for men in uniform are provided by the CBMC Service Men's Center at Oceanside, Calif., which entertains groups at Green Oaks Ranch, fourteen miles southeast of the Oceanside center. After services at nine o'clock on Sunday morning, the boys are free to go to the church of their choice or stay at the ranch. They can hike or ride in the hills, or even help with the chores if they wish.

Weekly Bible classes held at the center, 310 North Hill Street, instruct in effective personal witnessing, aiding the men to help others at the nearby world's largest Marine base, Camp Joseph H. Pendleton, or as they are on duty in other parts of the world. Personal knowledge of Jesus Christ is stressed, and men who have just received Him as Saviour are encouraged in the Christian walk.

This center, as many others throughout the country, is maintained by the Christian Business Men's Committee. It includes facilities for reading and writing, lounging and relaxation and, of course, refreshments at all times.

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Helping "SS" Plan Move!

Chicago, Ill.—Close co-operation between parents and Sunday School teachers is ideal but not absolutely essential, according to Dr. Clarence H. Benson, well-known writer and authority on Christian education. Dr. Benson says the only reason he makes that statement is because children have been known to be instrumental in leading godless parents to Christ through the medium of Sunday School hand-work and leaflets.

"Of course it is most desirable for a child to be properly encouraged in the home," commented Dr. Benson, "but, thanks to the highly interesting lesson materials now being used in an ever-increasing number of Sunday Schools, we find that children, young people and adults, too, are gaining a grasp of Scriptural teaching often previously ignored or denied them at home."

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BIBLE READING IN THE SCHOOL

Los Angeles, Calif.—One of the latest episodes in the state-by-state controversy that rages around Bible reading in the school, took place recently at a conference of the California Teachers' Association. A committee of teachers contended, "No public agency has a right to place a person in a position to express himself as a religious reader or instructor." They then proceed to ignore dope addiction and juvenile delinquency by stating, "The schools, under the present school code, are

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INDICATES REVIVAL IN "SS" INTEREST

Chicago, Ill.—Pastors, Sunday School Superintendents, teachers and others concerned with Sunday School administration, apparently are becoming more and more aware of the vital importance of Bible teaching, beginning at the cradle and continuing through adulthood. Slipshod and fragmentary methods of teaching are going into the discard, as greater stress is laid on proper teacher training, interesting lesson material, and teaching of the whole Bible—every lesson properly graded for the various age-groups.

According to J. Edgar Hoover, National Director of the FBI, "If we are to reduce juvenile delinquency in this country it will have to be done largely through our Sunday Schools." This definitely puts a premium on use of proper materials.

teaching morals, manners and spiritual values and are doing a good job." Without any spiritual textbook, one wonders how this is done.

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This Month's Story for the Children

A Mighty General—

A Little Missionary

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THERE was a Jewish girl in Israel who had been captured by a party of Syrian soldiers and taken away from her home to live in Syria. There she was put to work as a servant or slave to a wealthy lady, the wife of the great General Naaman, head of that Syrian army. The soldiers, doubtless, sold the little girl to the heathen lady for money.

General Naaman should have been happy, because he had many honors and had won many victories, but he was not. A terrible sickness called leprosy was on his body. He would have done anything to be well again, but no one was able to help him. If those sores grew worse, he would have to leave his family and go live with other people who had leprosy. How unhappy Naaman must have been!

The little Jewish maid heard of her master's illness and she felt so sorry for him. Was there no one who could help, she wondered. Yes, the Lord God of Israel could, but then Naaman did not know Him. The little maid knew the Lord and His prophet Elisha, too. Surely God could work a miracle for General Naaman.

One day she got up courage to tell her mistress about Elisha. She said, "If my lord Naaman were with the prophet that is in Samaria, he would deliver him from his leprosy." It is a fine thing to know where people of God live, so we can tell others to go to them when they need help.

Of course the news got to Naaman, and he decided to go at once to Samaria. Who could tell? Maybe the Lord or His prophet could help him. Going to the king of Syria, he received permission to make the trip to Samaria. The king offered to help him, by writing a letter to the king of Israel who was ruler over Samaria. He failed to mention Elisha, as we shall see.

♦ NAAMAN went away to Samaria, carrying his letter and gifts of gold and silver. When he gave the letter to the king of Israel, and he read the message from the Syrian king, he turned white in the face with fear and anger. How could anyone expect to heal a man of leprosy? Was he expected to work a miracle? He tried to think why the king of Syria would expect him to help Naaman a leper. Then he thought he knew.

"I know," is just about what he said. "The king of Syria wants to have a quarrel with me. If I say that I can't heal this man, he will say that he has a reason to start a war."

The king was so upset that he tore his clothes. Outside the palace, people must

"A Mighty General—a Little Missionary" is one of the many stories in the new 639-page, illustrated *Moody Bible Story Book*, just off the press. It is used here by permission of the publishers, Moody Press, Chicago.

have heard the news. Usually news leaks out somehow. Elisha, too, heard, and he sent a message to the king.

"Let him come now to me, and he will know there is a prophet in Israel."

Although the king had forgotten that Israel had a prophet, Naaman would soon know it. It seems the king of Israel did not object to telling General Naaman about Elisha. Naaman and his men rode away from the palace to Elisha's little house. Naaman must have thought that Elisha should have come to him. As a great Syrian general, he was used to service. However, if the prophet could heal him, he could be humble and go to his house.

While they sat outside, a servant ran in to tell Elisha who was waiting for him. Naaman, the great general of Syria, wanted to see the man who had magic powers. But Elisha did not come out. Instead, the prophet's servant ran out to speak to Naaman.

"Go, and wash in Jordan seven times, and you will be well and clean again," the servant said.

What bad manners and disrespect! Naaman grew angry. What did the prophet mean by sending a servant to speak, instead of coming out himself? Naaman had thought that Elisha would come outdoors and heal him right there. Also, why did he have to wash in the Jordan River when there were wonderful rivers in his own country?

No, the great Syrian general would not stoop to wash in any little stream like Jordan. No one could treat him the way Elisha did. He turned away in great anger, insulted. He would go home at once.

♦ WHAT a sad start back home! Naaman was still a leper! How disappointed he and his servants were! The servants loved their master and they wanted him to do as Elisha had said. The prophet had asked a very simple thing: just go and wash seven times in the Jordan. Anyone could do that.

Then one of the servants dared to speak to Naaman. He said, "My father, if the prophet had asked you to do some great thing, would you not have done it? So all the more you should do what he says now."

Naaman listened. The river was near them, so maybe he should try it. He did want to be healed! He changed his mind about going home, and commanded his men to stop; then he walked down to the Jordan River bank. He dipped down into the river and washed once, twice, three times. At last he had washed himself seven times as Elisha had said. Then he looked at his skin, and it was healed, smooth and clean as a baby's.

Sores all gone! His heart was full of

Moody Monthly

joy as he stood there as a new man. Now what could he do to show both the Lord and Elisha how thankful he was?

"Let's go back!" he must have called out, for the next thing we read, he was standing before God's prophet Elisha. This time there was no proud general waiting before Elisha. Naaman humbly said,

"See, I have learned. Now I know that there is no God in all the earth but in Israel: now, I pray, take a blessing [gift] from me as your servant."

Yes, General Naaman had seen the power of the true God. He knew the God of Israel. Still he did not know much about God, for he thought he had to pay for being healed. Of course, Elisha did not take anything, even when Naaman tried to make him do it. The Lord God must have all the glory.

Naaman thought it was strange to be healed and not have to pay in some way for it. What a great God Elisha's God is! General Naaman would serve Him forever.

Then to Elisha he said, "I would like to take some earth from Israel, your country, as much as two mules can carry."

Doubtless Naaman thought he would build an altar. When he reached his home he would bring offerings to the true God who had healed him. There was one thing that troubled him, because he said to Elisha,

"I must always go to the temple of Rimmon [a Syrian idol] with my master. He leans on me for support and I bow when he bows. The Lord forgive me for that."

Elisha said, "Go in peace."

Thankful and happy, General Naaman started his journey back to Syria.

THE END

Freedom of religion does not mean freedom from religion.—New York Supreme Court.

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THE MYSTIC UNION

A dear old saint whom I knew in former years bore the name of Peter. Every one called him Pete. One day, talking with me, he said, "If God should take me to the very mouth of hell and say to me, 'In you go, Pete; here's where you belong,' I should say to Him, 'That is true, Lord. I do belong here. But if You make me go to hell your dear Son Jesus Christ must go with me. He and I are one, and You cannot separate us any more.'" This is what is called in theology by the not very clear title "the mystic union." It is of first importance, both to the atonement and to the new moral life of the Christian.

—Albertus Pieters, in
Divine Lord and Saviour

+++

FRAGRANCE

Awake, north wind, and blow upon our garden,

So that the spices thereof may flow out!

That all our graces, that have lain so dormant,

May grow into maturity, without
The strangling weeds that long have had full freedom

To suppress the longings after Thee, O Lord.

Oh, let the fragrance of sweet sacrifices arise from hearts steeped in Thy precious Word.

The north wind's blast is keen to trace all deadness;

It breathes new life where languidness has lain;

It makes from ugliness a thing of beauty, And draws all sweetness thro' the press of pain.

Just as the juniper smells sweetest in the flames.

So do obedient hearts emit the scent God loves to smell, and so He lets us suffer,

That rarer qualities be prominent.

Oh, why do we rebel against God's dealings

When He is only chast'ning us in love? He knows how prone we mortals are to wander,

When all is fair and skies are blue above.

But when the north wind blows upon our garden,

And mars the beauty of our frailest gems,

It is that it may stir their latent odors, Infusing hidden strength into their stems.

Submission to His will while He is working

Will help Him draw the best out of our pain.

He'll crush the fragrant grace to yield more grace,

Press aching hearts that they may yield more gain.

O blessed Master, may we be submissive, And love the pain that works out all

Thy will;

Bring all our graces into full fruition While we accept Thy dealings and are still.

—Essie Bernstein



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is where
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Will God's Fire Fall?

[Continued from page 12]

than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." What a prominent place this thought had in some of Wesley's greatest hymns. One of them includes this petition:

*"O Thou who camest from above,
The pure, celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart."*

Again in another great hymn Wesley says:

*"Oh, that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow."*

Yes, He is still the Lord who answers by fire—fire which purges and cleanses and burns with a passionate love for the Saviour and for the dying souls of men. Surely the Lord Jesus not only deals with the guilt of sin at the cross, and breaks the power of sin by His resurrection, but He takes away the love of sin by the incoming of His Spirit.

Fellow Christians, has He done that for you? Have you proved Him to be the God who answers by fire? If you have not, do not expect other people to flock to the Saviour through your testimony. They want evidence. The issue is, do they see it in your life and mine?

♦ **SECONDLY**, at Mount Carmel there was the *preacher*; he wanted the glory of God. I think verses 33-35 make wonderful reading. Fancy Elijah pouring twelve barrels of water on the altar and then expecting it to take fire! He was determined to make the thing seem as difficult as possible. He wanted it to be obvious to everybody that God, not Elijah, worked the miracle.

It is so easy, you know, to say that we want the glory of God, when really in our hearts we covet a good deal of it for ourselves. I wonder which matters most to those of us in the preaching ministry, thrilling and even exaggerated reports of



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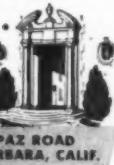
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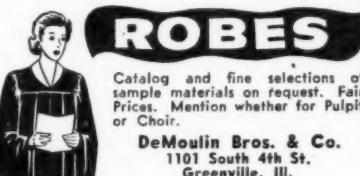
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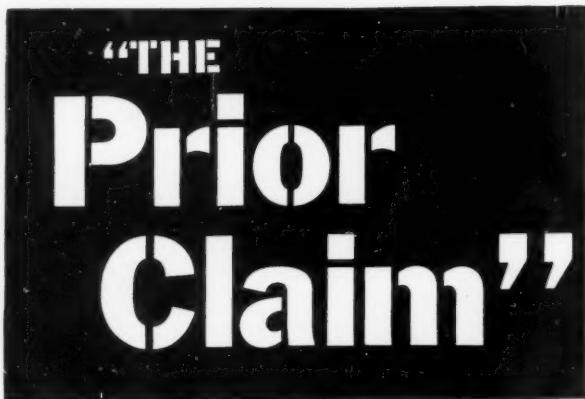
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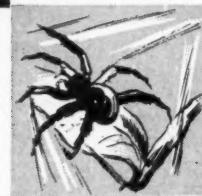
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our ministry in the press, or that God should get all the glory for what He is pleased to do in us, and through us, unworthy though we be. I wonder if some of us would be as keen on ministry and conventions and evangelistic campaigns if not a word were published on earth about any of them, and a true record kept only in heaven.

I wonder if some of us would be as willing to take a position of authority in the Church of Christ if these positions did not carry a special standing in the eyes of others. Are we not often guilty of making the way of salvation appear cheap in order to secure quick results? How many of us would dare, like Elijah did, to create a situation which would make it obvious to everybody that only God had worked, and that to Him must be all the glory—that we were completely out of the picture? Believe me, as I write these words they search my own heart. I pray that they may search yours also. The issue is, do we really *all the time* and *always*, and *altogether*, want only the glory of God?

• FINALLY, and most important, the Lord was there on Mount Carmel, and He wanted repentance. Verse 30 tells us that Elijah "repaired the altar of the Lord that was broken down." Only then could the sacrifice be offered and the fire of God consume it. That altar had been broken down because of desertion of the true God for the worship of Baal. Is it not tragically true that in many of our lives the altar of the Lord has been broken down? What about the place of our consecration — are we quite as thorough as we once were in this? What about the question of our separation—is this as complete as it once was? What about our devotional life—is it perhaps only spasmodic or neglected altogether?

As I think of all these things, I see in them the essentials for revival—the essentials for my own ministry, the essentials for all of us. Prayerfully think of them with me now. Has the Lord answered by fire in your heart, and do the people see the evidence of it in a sanctified life? Do you honestly seek the glory of the Lord at all times? Is the altar of the Lord in your life in good repair?

May it be true in relation to your own life and witness, as I pray God it may be of mine, as I set out in a new sphere of service for the Lord, for which I covet your prayers. May the people see the evidence of the fire of cleansing. May we seek only the glory of God; may the altar of the Lord in our hearts be restored wherever He sees them to be in need of repair—then the fire of the Lord will fall. Hallelujah!

That is the evident and apparent outcome—the answer of heaven, indeed, to the offering of our all at Calvary. For when self dies, Jesus lives, and the fire falls. God grant it for His name's sake.

THE END

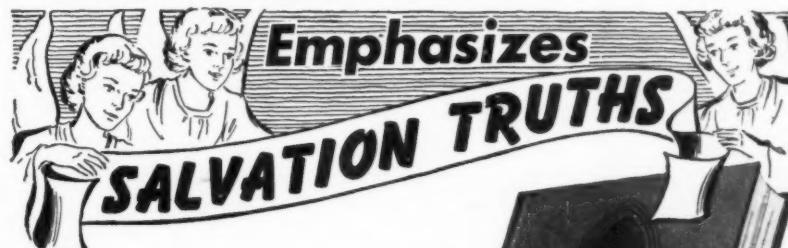
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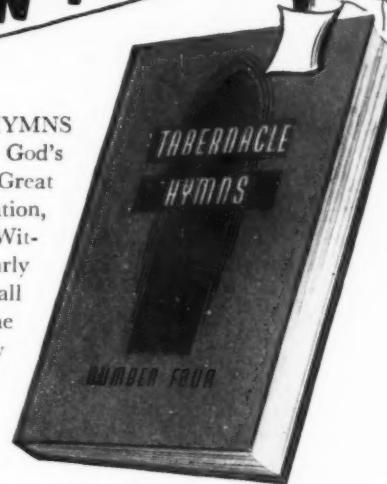
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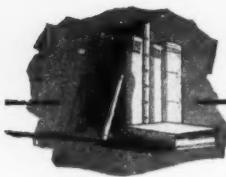
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A Book for Christians Who Seek Victory

HOW TO ENTER INTO THE LIFE OF JOY AND VICTORY, by Robert C. McQuilkin. Moody Press, Chicago. 127 pages (paper), 35c.



THE title of this book at once attracts the attention of those who are seeking joy and victory in their lives. Here they will find an affirmative answer to the question, "Is victorious living a possibility for the Christian today?"

In the first half of the book the author clearly sets forth God's standard for the Christian, and shows how salvation and victory are linked; then he makes clear God's provision for victorious living. But this is not all. There are also conditions that the believer must meet in order to enter into and to continue in victory. What those conditions are as revealed in the Word the writer clearly and concisely sets forth.

The next portion of the book is devoted to a verse-by-verse exposition of the Twenty-third Psalm, which is called the Psalm of Victorious Life. The comprehension and appropriation of the truths of this psalm by the Christian, it is shown, will lead to victorious living, and to the joy that accompanies such victory.

In the third and last portion of the book, the author deals with the subject, "The Baptism of the Holy Spirit," answering the question, "Should we seek it?" He discusses false teachings regarding the subject; then presents what he believes to be the scriptural truth regarding the work of the Holy Spirit in the Church and in the life of the believer today.

This book should be read by every Christian who lacks victory in his life, and who is seeking clear-cut instruction in how to enter into and to continue in the life of joy and victory that is rightfully his as a child of God.

Reviewed by Ruby Ann Jackson

deal with the topics that inevitably come up for consideration in any well-rounded treatise on prayer, yet in each of them we have unexpected vistas of beauty and hidden bits of truth. Striking analogies enhance the appeal and enforce the message. An unusual feature is a series of exercises at the close of each chapter designed to help the reader to implant in his own experience the truths that have been unfolded to his mind. C. N. B.

OPENING DOORS OF FAITH, by Mildred Speakes Edwards. Warner Press, Anderson, Ind. 154 pages, \$1.00.

This book is designed to give guidance for the Christian home where there are pre-school children. Much that has been written concerning guiding children from one to five years of age in spiritual growth has come from the pens of theological liberals, with the result that their work fails to strike a common chord with conservatives. Here is a warm-spirited book that will give parents and teachers of pre-school children the very sort of help they need.

The book contains stories, songs, poems, and Scripture verses that have been selected for use in story and worship times at home. They are planned, says the author, to help a little child build right concepts of God. There are helpful suggestions and simple worship programs under each of ten headings: "Learning about God, Our Father"; "Every Good Gift . . . cometh from the Father"; "Our Daily Bread"; "God's Plan for Homes and Families"; "God . . . Loved Us and Sent His Son"; "We Worship Together"; "Special Days and Seasons"; "Our Family Goes to Church"; "Living Together as a Happy Family," and "My Strength and Song."

This is a well-written, helpful book.

W. F.

CHRISTIAN STEWARDSHIP AND CHURCH FINANCE, by H. W. Ellis. Zondervan Publishing House, Grand Rapids. 153 pages, \$2.00.

The privilege and responsibility of giving to the cause of Christ are pressed in this book in a most stimulating way. The book grew out of several convictions of the author: that more adequate financial support is necessary if churches are to achieve their greatest usefulness, both on their local fields and in their world-wide ministry; that financial barriers which stubbornly resist Christian progress can be broken through; and that success in church finance is to be fully realized only when the hearts of God's people become convinced that giving is a priceless privilege, a sacred obligation and an act of acceptable worship. The writer believes that God's people will become convinced of these truths only as they are taught from God's own Word the financial plan of God.

This book should help minister and layman alike in sensing the importance of the financial responsibility of believers. It is well worth reading.

W. F.

WHO ARE THE FALSE PROPHETS, by Oswald J. Smith. Peoples Press, Toronto, Canada. 44 pages, 50c.

With agents of the various religious cults, such as Jehovah's Witnesses, Seventh-Day Adventism, Christian Science, Spiritualism, Mormonism, British-Israelism, so frequently found upon our doorstep (presenting themselves with such graciousness), it behooves Christians to make themselves acquainted with the doctrines presented by these house-to-house solicitors.

Every paragraph of this new booklet is so conclusive as to make it a necessity. It presents the doctrinal errors of these sects, comparing them with the scriptural viewpoint.

G. S. S.

HERALDS OF THE GOSPEL, by H. T. Lehmann. Muhlenberg Press, Philadelphia. 76 pages, \$1.50.

Here is a scholarly study of one of the most important subjects in theology. There are seven rich chapters in the book. The very introduction is an edifying short lecture on the Greek words for which the King James Version of the Bible uses, with slight discrimination, the expression "preach" and its cognates. The author draws an excellent differentiation between *kerussein* and *homilicin*, as well as other

DIVORCE, by John Murray. The Orthodox Presbyterian Church, Phillipsburg, N.J. 117 pages, \$2.50.

Written by a Westminster Theological Seminary professor, this book, with considerable attention to technical details, deals with the various Scriptures in the Old and New Testaments on the problem of divorce. The book is divided into four parts: the provision of Moses, the teaching of the Lord Jesus, the teaching of Paul, and the application of the principles arrived at to a number of practical cases.

The author finds that the New Testament permits divorce for only one cause, that of adultery. The question of remarriage is discussed at length, as is also that of separation.

The book is a valuable contribution to the literature of serious study in the very difficult and important realm of divorce and related matters.

J. A. S.

HOW TO BELIEVE, by Ralph W. Sockman. Doubleday and Co., New York. 224 pages, \$2.50.

This book by a popular radio preacher, the pastor of Christ Church, New York, is in general, based on the Apostles' Creed. Each item is developed in the form of answers to a series of questions, following which the author answers further questions on the theme which presumably have been addressed to him by inquirers. This method makes for very interesting treatment.

The style is vivid and popular. The appeal is to the man who wonders whether Christianity can stand up in this modern world. The author not only believes that it can, but also believes that this modern world cannot stand up without Christianity.

The point of view of the book, however, is not that of thorough evangelicals. While

certain of the fundamental doctrines are sustained, there is a tendency to reduce the content of others and rather minimize their importance. The deity of Christ is fully acknowledged, but the virgin birth, while accepted by the author, is rather played down as not essential to evangelical faith. He declares that "Paul and the author of the Epistle to the Hebrews, together with countless other Christians, have been convinced of the deity of Jesus Christ without reference to the uniqueness of his birth" (p. 77). Incidentally, on the same page the author confuses the virgin birth with the immaculate conception!

The second coming of Christ and the judgment are affirmed—in principle. But here again a lot of "planning" is done until the contour of these doctrines is not quite what we have understood from our Bible. The author's presentation of the atonement is distinctly the moral influence theory; he quite rejects the idea of expiation.

There are many helpful passages in this book, and the writer has shown himself a master of expression, but the work cannot be regarded as a satisfactory statement of evangelical Christianity.

J. C. M.

THE GOSPEL OF PRAYER, by Albert Casell Wieand. Wm. B. Eerdmans Publishing Co., Grand Rapids. 245 pages, \$3.00.

Of books on prayer there is seemingly no end. Yet such is the inexhaustibility of the subject that each succeeding volume, if it possess any worth at all, makes its own distinct contribution. This monograph is no exception. It is not a compilation of other men's theories; it is a distillation of personal experience. It bears the clear impress of a life of prayer. The author knows whereof he writes.

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The main purpose of the book is to present the study of preaching as the proclamation by a herald who is under divine constraint to proclaim the Word of God in the words of man. The preacher proclaims to finite man in finite words the infinite revelation of the Infinite God. In the elaboration and exposition of this idea the author leads the reader into the most thrilling avenues of stimulating thought. No preacher will find this book dry science. The art of preaching is sublimated to the spiritually high calling of heralding God's Emancipation Proclamation under the unction of the Holy Spirit.

One of the most dramatic distinctions the author makes is in his chapter on "Preaching and Propaganda." He calls in question the propriety of using the sermon for purposes of promotion of any cause, even the most worthy, such as the raising of funds for missions, the church, the community chest and so on. He insists that to do so is to pervert preaching from proclamation to propaganda. He cleverly elucidates this differentiation by pointing out that the subtle shift in thinking is from theocentric to anthropocentric. He appeals to the fact that the principles of evangelical hermeneutics demand that the sermon remain theocentric in purpose and content. At the same time, he shows how good preaching will result in hearers responding to genuine appeals as their faith is put into action.

The chapter on the subject of the preacher in relation to ritualistic services will be of special interest both to those who serve liturgical churches and those to whom such services are virtually unknown. This sincere evangelical scholar appeals to his fellow-clergymen of the Lutheran denomination to make the deeper spiritual significance of their ritual the vehicle for conveying the message of God's way of salvation. While those who have not been raised in the ritualistic denominations may find difficulty in accepting some of the ecclesiology of this closing chapter, nevertheless the instruction here will be of value to all preachers.

Every student of homiletics will greatly profit from the reading of this small book.

A. M. D.

THE SAGE AND THE OLIVE, by Florence Whiifield Barton. The Muhlenberg Press, Philadelphia. 266 pages, \$3.75.

This is the story of Robert Estienne, printer and scholar, a personal friend of John Calvin. Much of the presentation has to do with the early struggles of young Estienne to bring about Protestant reformation in France. Like Luther, he realized the need of teaching the essential truth that man is saved through faith in Christ and not by his good works.

Estienne is thought to have printed the first Bible which divided the text into verses for easy reference. He also arranged and printed many controversial works, which made him a multitude of enemies, especially among the authorities of the Church of Rome. It finally became necessary for him to send his family into exile, and later to follow himself and find refuge in Geneva. Here, after several years of "underground" printing, he openly joined Calvin and aided in numerous ways the progress of the Reformation.

This record of persecution in the sixteenth century vividly shows how difficult it was to win men for Christ under totalitarian authority. The author reveals a love for research, the result of which is displayed in a very heart-warming manner.

L. E. M.

THOUGHTS FOR YOUNG MOTHERS, by Elsie D. Holsinger. Moody Press, Chicago. 128 pages (paper), 35c.

Young mothers, to whom this book is specifically directed, will appreciate the many helpful and valuable suggestions offered by the author, who is a Christian mother with many happy years of practical experience to qualify her for this pleasant and important task.

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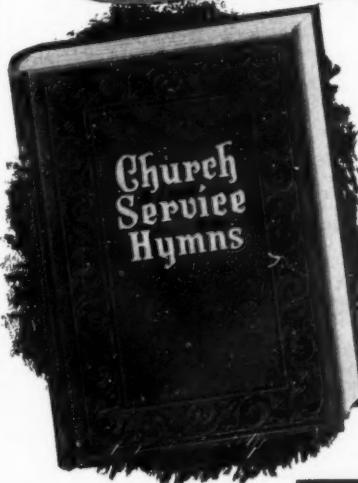
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MEDITATIONS FOR THE NEW MOTHER,
by Helen Good Brenneman. Herald
Press, Scottsdale, Pa. 78 pages, \$1.25.

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THE MAN OF SORROWS, by Marcus L. Loane, Marshall, Morgan & Scott, London. 127 pages, \$1.80.

A most God-honoring and Christ-exalting book, covering the details of events from Gethsemane to the time of Caiaphas' question, "Art Thou the Christ . . . Art Thou the Son of God?"

Part one, entitled "The Bitter Cup," covers the events in the garden. Part two, "The Temple Guard," describes the various stages of Christ's arrest. Part three deals with "The Hebrew Trail."

Readers should not make the mistake of limiting this book to the Passion season; it contains a message ever important at all seasons of the year. G. S. S.

CORRECTION

GEMS FOR THE SAVIOUR'S CROWN, by Anna M. Van Hook, reviewed in our June issue, is priced at 35c per copy, three for \$1.00, rather than at 50c per copy as was stated.

BOOK BRIEFS

SIX WONDROUS ROOMS, by T. H. Ballantyne. T. H. Ballantyne, 126 Dewhurst Road, Toronto 6, Canada. 64 pages, 60c.

A series of addresses on the Ephesian epistle prepared in response to requests from those who heard the author give the messages orally. While the studies are brief and simple, the booklet sets forth the message of the epistle in such a way as to result in practical help and spiritual blessing to the reader.

LIGHT IN THE WEST, by F. F. Bruce. The Paternoster Press, London. 154 pages. This is an interesting and instructive survey of Church history from the start of Constantine's rule through the rise of Christianity in the British Isles. The necessary historical facts are presented, and yet the book is written in a style that is easy to read. This is the third in a series.

JESUS AND YOUTH: HIS WORDS, THEIR WAYS, by William Franklin Bruce. Exposition Press, New York. 184 pages, \$3.00. A work primarily designed as a text or reference book for use in Sunday schools and religious training centers. Purpose is to stimulate the interest of young people in spiritual values at this time of moral crisis and world-wide confusion. Practical and challenging.

WHO, edited by Mae Hurley Ashworth. Friendship Press, New York. 80 pages (paper), 50c. Twenty-three articles, along with numerous illustrations and quotations, all dealing with the subject of Spanish-speaking Americans in the U.S.A. Contains useful statistics and missionary information, but is sociological rather than evangelistic. The missionary viewpoint is that of religious liberalism.

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PREACHING FROM THE BIBLE, by Andrew W. Blackwood. *Abingdon-Cokesbury Press, Nashville*, 243 pages, \$2.00. In spite of the author's long years of service as a pastor and professor of homiletics, this volume is not a notable contribution to sermonic helps. The title would perhaps be improved by the omission of the word *from*. Too much modern preaching is *from* the Bible instead of *the Bible*.

THE SOVIET IMPACT ON SOCIETY, by Dagobert D. Runes. *Philosophical Library, New York*, 202 pages, \$3.75. The author examines the cultural and social changes brought about in the Western world by the materialization of Marxist ideology. The foreword, written by Harry Elmer Barnes, gives a perspective from which to estimate the writer's conclusions.

THE PROTESTANT PULPIT, by Andrew W. Blackwood. *Abingdon-Cokesbury Press, Nashville*, 318 pages, \$3.00. Purporting to be an anthology of "master sermons" from the Reformation to our own day, this volume contains 19 sermons of "masters" in other days and 20 from those whom the editor considers modern "masters." Some material on how to study sermons, etc., has been added.

WRITING FOR CHRISTIAN PUBLICATIONS, by Edith Tiller Osteier. *The Judson Press, Philadelphia*, 206 pages, \$3.00. The field of Christian journalism presents a real challenge to men and women who are qualified to serve the Lord with the pen. In this volume is to be found the garnered fruits of years of editorial and teaching experience in the art of writing. It abounds in practical pointers on how to produce the kind of material for which editors of evangelical magazines are eagerly looking.

THE NAMES OF JESUS, by Vincent Taylor. *St. Martin's Press, Inc., New York*, 179 pages, \$3.00. Comprising a series of lectures given by the author at Oxford University, this volume contains, as might be expected, a very scholarly treatment of the subject. Although tinged here and there with higher critical presuppositions, the work is substantially orthodox and evangelical. It seems, however, to be lacking in warmth and in devotional values, and will consequently appeal to students and specialists rather than to the rank and file of Christian laymen.

WINSOME CHRISTIANITY, by Henry Durnanville. *B. McCall Barbour, Edinburgh, Scotland*, 59 pages. With refreshing style, the author skillfully discusses the manifold fruit of Christian character. A practical and challenging book.

WE NEED A GOOD BIBLE, by W. F. Peck. Published by the author, 5384 Lansdowne, St. Louis 9, Mo. 19 pages (paper), 20c. The author, a Lutheran scholar, presents his findings as to the type of work done by the translators of the RSV. His criticisms are backed up by facts and seem to be unanswerable.

THE KEYSTONE OF CHRISTIAN DOCTRINE, by Howard A. Hanke. *Wilmore Publishing House, Wilmore, Ky.* 58 pages (paper), 60c. This is a defense of the doctrine of the virgin birth of Christ and an answer to the attitude of the RSV toward this teaching, written by a professor of Bible at Asbury College. The author has done an excellent piece of work in relating the virgin birth to the other cardinal doctrines of the Christian faith.

MOMENTS OF WORSHIP, by Mary Beth Fulton. *The Judson Press, Philadelphia*, 130 pages, \$2.00. All who are faced with the work of planning and leading adult worship periods will find this book worth studying. Thirty complete, tested worship programs are presented, grouped under various headings. Some of the authors quoted hold theological views that could hardly be called conservative.

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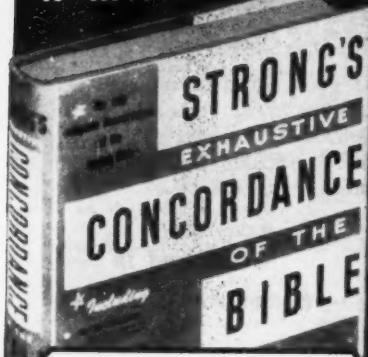
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CHURCH AFLAME, by Paul B. Smith. Van Kampen Press, Wheaton, Ill. 127 pages, \$1.50. This young writer (son of a well known father) strikes a new and important note: revival comes first in the heart of the believer. Where many such believers are gathered together, the mass revival movement will be honored with success. He maintains that revival should be an everyday occurrence, not just an every-so-often affair.

FIVE REVELATIONS OF THE CROSS, by Wade H. Dutton. Published by the author, Route 1, Dallas, N. C. 23 pages (paper). A condensed presentation of God's plan of salvation as viewed from the cross of Calvary. The five revelations are: the gravity and universality of sin, the unlimited power of God's redemptive love, God's evaluation of a soul, Christ's atonement and guarantee for all, God's promise of complete victory for the believer throughout eternity.

ALONE WITH GOD, by Helen K. Emmons and Lucy Gray Kendall. The Upper Room, Nashville. 96 pages (paper), 35c. A memorial to Grover Carlton Emmons, first editor of the Upper Room, prepared by his wife and his editorial assistant. These selected prayer thoughts are arranged so that they may be used as a suggestion for each day of the year.

FRONT ORGANIZATIONS OF THE COMMUNIST PARTY, by Claude Bunzel. American Council of Christian Churches, Pasadena, Calif. 16 pages (paper), 20c. This pamphlet, prompted by the interest in the suggested congressional investigation of Communism among the clergy, contains an abundance of documentary evidence from official Communist literature, government reports, and various church publications supporting the allegations made. The absolute incompatibility of Christianity and Communism is clearly shown, and methods are revealed by which unsuspecting church leaders have been misled so as to favor Communistic principles.

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WHAT AM I? by Howard Fischer.
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MORE PRAYER MEETING TOPICS, by Vivian Arendt. The Warner Press, Anderson, Ind. 128 pages, \$1.50. The writer has not only presented 22 topics, each suitable for use in the midweek prayer meeting, but has also given an order of service under each topic, followed by "suggested thoughts" for discussion or for speakers. A valuable book for leaders of midweek services whether used as prepared or as a stimulant.

HANDBOOK OF CHRISTIAN TRUTH, by Harold Lindsell and Charles J. Woodbridge. Fleming H. Revell Co., Westwood, N. J. 351 pages, \$3.50. Doctrinal studies which are satisfactory, but of a very elementary nature.

EASY TO PLAY BIBLE GAMES, by Mabel H. Nance. Zondervan Publishing House, Grand Rapids. 32 pages (paper), 35c. Some 60 interesting games that largely speaking test Bible knowledge. Useful for those directing youth gatherings.

PENELOPE'S SECRET, by P. Catherine Coles. Victory Press, London. 64 pages.



By Dr. Feinberg, Professor of Semitics and Old Testament, Talbot Theological Seminary, Los Angeles, in 5 cloth-bound textbooks: "Hosea," "Joel, Amos, Obadiah," "Jonah, Micah, Nahum," "Habakkuk, Zephaniah, Haggai, Malachi," "Zechariah."

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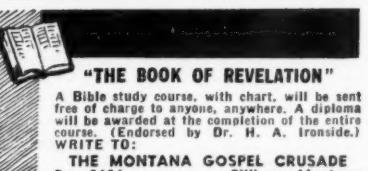
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THE MAKING OF STEPHEN HALL, by David Britten. Children's Special Service Mission, 5 Wigmore St., London, W.1, England. 188 pages. Faced with a variety of hindrances, Stephen Hall has a tough battle both with himself and with others in an Australian boarding school. Young people of junior and senior high school age will enjoy this vigorous story.

RECENT VALUABLE REPRINTS

HOLY BIBLE, King James Version. Harper & Bros., New York. 1178 pages, \$2.50. Handy sized but with clear, legible (brevier) type. 38 pages of helps included, dealing with "How to Study the Bible," "Summary of the Books of the Bible," etc. This edition is designated No. 1200 C.

RECENT MUSIC PUBLICATIONS

TREBLE VOICES, A BOOK OF SACRED TRIOS, by R. W. Stringfield, Lillenas Publishing Co., Kansas City, Mo. 32 pages (paper), 60c. Choice of songs in this collection for trio, treble trio, or chorus is very good. Placing all three voice parts in one treble clef with accompaniment in the bass clef makes the arrangements easy to read and practical for general use. All in all a fine book for women's voices.

THE EMPTY TOMB, by Rob Roy Peery. Lorenz Publishing Co., Memphis. 63 pages, \$1.00.

The Empty Tomb is an Easter choir cantata for four-part mixed voices. This entire work is compiled and composed, both text and music, by Rob Roy Peery, one of the most gifted of the staff composers of this company. The text contains a great deal of the fine, familiar Easter poetry and a good quantity of Scripture. The music is mostly original, but contains some excerpts of familiar and worthy hymn tunes and folk songs. The score for four-part mixed voices is moderately difficult and is musically interesting. Solos are for soprano, baritone, bass, tenor and contralto. Performance time: approximately 45-50 minutes. D. P. H.

VICTORY DIVINE, by Edward W. Norman. Lorenz Publishing Co., Memphis. 64 pages, \$1.00.

This is an Easter choir cantata for mixed voices. The music, by Edward W. Norman, is of moderate difficulty and without particular artistic interest. Soprano, bass and tenor solos are required. Supporting text, by Elsie Duncan Yale, includes almost no quotations from Scripture, and is pleasant, but weak. Registrations for the Hammond organ is included. Performance time: approximately 40 minutes. D. P. H.

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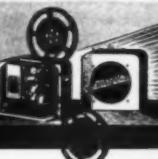
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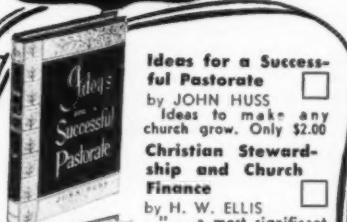
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"AND THE NAME OF THE LORD JESUS WAS MAGNIFIED"

Acts 19:17

When joys of earth my pathway cross
And life is a calm and quiet sea,
Do I rejoice in circumstance?
Or is Jesus magnified in me?

When trials hard to bear do come
And life is a tumultuous sea,
Do I sink under cruel waves?
Or is Jesus magnified in me?

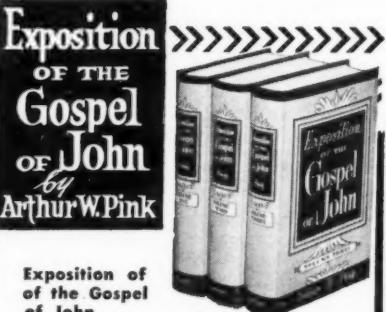
I've magnified my troubles so
That others could not see
The Christ who should be magnified
In every part of me.

I magnified my friends, my foes,
Earth's joys I tried to see,
Till Jesus whispered to my heart:
"Art thou magnifying Me?"

His voice so sweet and tender,
Yet firm, and filled with love,
Turned my selfish, sinful heart
From self to Him above.

He brought me low before His feet
And asked for just one key,
The key without which He could not
Be magnified in me.

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An ounce of mother is worth a pound
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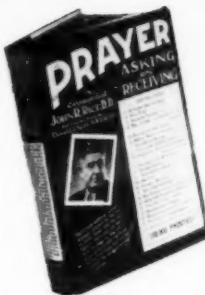
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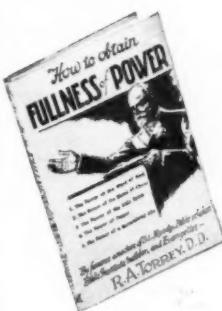
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1. e l c m a
2. e p h e s
3. e l a h w
4. a s l w e e
5. n u n r i o c

6. p e o d r a l
7. s r h e o
8. t a g o
9. d o m d a y r e r
10. r e f t e r

8. goat, 9. dormitory, 10. rette.

Answers: 1. camel, 2. sheep, 3. whale, 4. weasel, 5. unicorn, 6. leopard, 7. horse,

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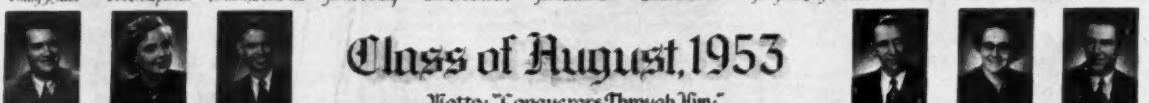
Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

MBI Student Orchestra and Oratorio Chorus



Above: Don Hustad directs the 132-voice Oratorio Chorus and the 24-piece orchestra on the massive stage of the Medinah Temple during the Commencement Musicale held in June. A highlight of the musicale was a pageant on the theme, "Christian Education at Moody." Below, graduates of July 31. This will be the last summer graduating class, as a result of the new semester plan.



Class of August, 1953

Motto: "Conquerors Through Him" Romans 8:31

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October

New Bible Film



"I can lick any one of them alone," says Timmy (foreground). "But when they gang up on me like that . . ." This scene from the new Moody Institute of Science film, "David and Saul," shows Timmy just as he has taken refuge from the gang in Andy Fixit's shop. Andy (left), sizing up the situation, diverts Timmy's attention by getting out a big red picture book and telling the story of David and Saul. By the time the story is over, Timmy has a change of heart and decides he will bring the kids in to hear the story too, rather than beating them up "one by one."

This 12 minute film, which is the first of a series, is an imaginative mixture of cartoon figures and live scenes. They are photographed in full color and are adapted for children. Inquiries should be addressed to the Film Department, Moody Bible Institute.

MBI Publishes New Bible Story Book

A new step in the Bible teaching ministry of the Institute is being taken this fall with the release of



a children's Bible story book by Moody Press. Although Moody Press publishes a number of popular children's books, the new volume will be its first major collection of children's Bible stories.

The Moody Bible Story Book is a large book—639 pages—with

164 two-color illustrations (price, \$4.95). It is based on an outstanding Dutch work and faithfully presents the stories of both the Old and New Testaments. Special care has gone into the editing to make certain that the stories will be understood by children of all ages and be of interest to young people. It should also prove helpful to Sunday school teachers and parents.

The volume is one of a number of new books being released by Moody Press this fall. (One of the stories from this new book, "A Mighty General—a Little Missionary" appears on page 64 of this issue.)

News In Brief

► This fall the following part-time professors will assist in Day School instruction: Lon Wilson, Practice Preaching and Public Speaking; Lawrence E. Pearson, Doctrine; and Herbert Lockyer, Jr., Synthesis.

► Dr. P. B. Fitzwater is on leave of absence. He is writing a series of books.

► Work begins this fall on the completion of Torrey-Gray Auditorium.

► The new Institute gospel-science film, "Prior Claim," will be shown from coast to coast in more than 100 premieres this fall.

► Next January the Moody Chorale will tour Missouri, Kansas, Oklahoma, Texas, Louisiana and Arkansas.

► Moody Week at Winona Lake will be held next year July 18-25. The Alumni Association will again be in charge.

► Peter Gunther, of the Colportage Department, who recently visited Germany, reports that \$90,000 a year would be required to give one twenty-five cent booklet to each refugee family entering Berlin.

► Prayer is requested for Vice-president Robert Constable, who expects to be in Formosa in October, visiting the troops of Nationalist China. He will present to Generalissimo Chiang Kai-shek the Mandarin version of the Institute's gospel-science films.

► The Institute will sponsor a ten-month visit to the U.S.A. of John Thompson, Scottish secretary of the Evangelization Society of Great Britain. For engagements from September, 1953, to June, 1954, write Extension Department, Moody Bible Institute, 820 N. LaSalle Street, Chicago 10, Ill.

► An entire family graduated in the July 31 class. Ray Rennels and his son, Bill, graduated from the Pastors Course. Mrs. Rennels completed the General Course.

► WMBI can now record newsworthy telephone conversations by means of a "beep" signal connector supplied by the Bell Telephone System.

► In June '53 a total of 815 persons visited the Institute. This is an all-time high for June and more than twice the average number for this month.

► Dr. Culbertson has asked the alumni and friends of the Institute to pray concerning the urgent need for a new dormitory for the men students.

A Heart-Warming Letter

"A young boy fell among vile companions. God let me hand him one of your Moody fiction books. From that he passed to Bible reading. Now he turns away from his old companions. He declares his belief in God and has joined a church. Next week he enters the Navy. Pray for him."

PROFESSION OR CONFESSION?

Profession is just floating down the stream, but confession is swimming against it, no matter how strong the tide.

—D. L. Moody, in *Heaven*

for 1954 . . .
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SCRIPTURE
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Wendy Hunt, whose mother began her soul-winning at home.

IS YOUR CHILD FOUR?

four and the months were slipping by. Apparently, my faith needed the extra challenge of the pastor's word to say, "Lord, save her now!"

So far as I remember, it was the following Saturday morning, in the midst of my work—we had a little boy two and a half and a baby four months—that Wendy and I sat down on the couch with our favorite book of Bible pictures. We came to the story of the cross, and with bated breath and holy joy we went over that solemn scene. Was it not the first time that anyone had ever told this child why Jesus died and how she must be saved? And had I not asked God to grant saving faith? But only the Holy Spirit can give rebirth. I had told her of her need and shown her the way—now I would wait for the Spirit's enlightening. So I went upstairs with my duster and mop.

How vividly I remember a rosy, smiling face coming up to me soon afterward! "I did it, Mummy!" she said. "What did you do?" I questioned.

"I asked Jesus to come into my heart."

How swiftly the prayers of faith are answered—and how abundantly! Nine years later that little child is in high school, a confessed Christian, a witness for her Saviour, baptized and helping in the church. "This is the Lord's doing, and it is marvelous in our eyes."

Is your child four? He or she is not too young to come to Jesus.

Do you want to win souls? Start at home today and know the wondrous joy of seeing your children grow up in Christ.

—Mrs. Lionel Hunt, *The Child*

ENDURING PEACE

In the winter of 1941 the good ship *Catherine Wark* was sailing in northern waters. The vessel had been built originally as a merchant ship, but had been adapted as a man-of-war. Among her crew was a young wireless operator, John E., who had been brought up in a godly home.

One night it was his turn on deck, and what a night! It was as black as pitch, blowing half a gale, with enemy submarines about. How he longed for this part of his duty to be over! At last he was relieved. He went down below to his cabin to give thanks to God and to read a portion from the Bible which his mother had given him and which was his constant companion. Turning to the twenty-third Psalm he began to read, "The Lord is my shepherd," and then paused. Being a wireless operator the thought occurred to him—why not send a message out in Morse code across the dark waves, and so, when opportunity afforded, he sent out this message: "Thy rod and thy staff they comfort me." An amazing thing happened. Thirty ships answered "Amen!"

This young lad was living so close to his Lord and Saviour that he could not keep the message of comfort to himself. He thought of others in the same position as himself, and he had to tell it out. The striking thing was that so many wireless operators responded to the message of comfort with their "Amen." It is remarkable how the thoughts of men turn to God in the hour of danger.—M. H. Campbell, in *The Monthly Visitor*

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YOUTH

Supplement



Where Are YOU... and Why?

By JOHN HOWARD



How would you answer the first question recorded in the Bible?

WHERE are you? Change the *are* to *art* and the *you* to *thou*, and you have the first question recorded in the Bible (Gen. 3:9). God asked the question. Adam answered it.

God did not ask the question because He wanted information. He knew where Adam was before He asked the question. He asked it, not to learn something He did not know, but to teach Adam something he needed to learn. God wanted Adam to realize (1) where he was . . . in hiding from God, and (2) why he was where he was . . . because of disobedience.

Where are *you*? Perhaps you are a student in college, or Bible school or seminary. Maybe you are president of the young people's society, or Christian education director, or a member of the choir in your church. Possibly you are about to embark on a business or professional career, with high hopes of having an office of your own in a few years. All of this may—or may not—be very fine. It all depends upon your answer to the next question, Why are you where you are?

♦ If you are a Christian, the only valid reason for your being where you are is because God wills it. Perhaps you say, "I hope He does, but how can I know?" You do not find it particularly difficult to learn where your parents want you to go to school . . . or what part your friends wish you to have in the various church projects in which you participate . . . or what kind of work the dean of your college thinks you would be successful in, do you? Then why should you find it difficult to know what your Father in heaven has in mind for you?

"In all thy ways acknowledge him," we read in Proverbs 3:6, "and he shall direct thy paths." It is as simple as that. Your responsibility is simply to acknowledge Him . . . to take Him into account . . . to give Him an opportunity to guide you. Having done this, you may depend upon Him to do His part. The literal meaning of the word that is translated "direct" is "make plain."

Yes, the wonderful truth is that if you really want His guidance, He guarantees to "make plain" to you just where He wants you. How? That is a different question altogether, and the answer depends upon you. What I mean is that it depends upon your own personality. But since He knows all about you, He will employ means and methods that suit your unique personality so that His will for you is made plain to you. If you have really done your part, which is to want His will, you can depend upon it

that He will do His part, which is to make it plain to you.

The reason so many of us have such a hard time regarding the Lord's will is that what we actually want is for Him to approve our own plans and programs.

Where are you . . . and why are you here rather than somewhere else? If you could have asked Lot that question shortly before the destruction of Sodom, he might have answered, "I'm here in Sodom, I'm one of the city fathers, and I'm where I am because I am ambitious. I am an opportunist. I saw my golden chance to get ahead, and I took it, and today I am a man of wealth and position here in this great community."

If you could have slipped into the house of Bethuel and Laban in the city of Nahor the night Abraham's servant arrived, and asked the servant the same question, what a thrill it would have been to have heard him say, "I being in the way, the Lord led me to the house of my master's brethren" (Gen. 24:27), and again, "The Lord God . . . led me in the right way" (Gen. 24:48). If like this unnamed servant of Abraham you and I really desire God's leading, we will get it in such a manner that we will know it, and will recognize that His place for us is the right place.

♦ "WHAT have you been doing?" This, in substance, is God's first question to Eve (Gen. 3:13). Here again, God asks the question, not for His own benefit, but for the benefit of the one to whom the question was addressed. And again the answer poses another question, "Why have you been doing what you have?"

After recording the tragic death of Absalom, the sacred chronicler adds as a kind of postscript, "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name" (II Sam. 18:18).

David's son Absalom erected a pillar for himself . . . David's son Solomon built a temple unto the name of the Lord. In

a message to Hiram, king of Tyre, Solomon declared, "Behold, I purpose to build an house unto the name of the Lord my God" (I Kings 5:5).

What have *you* been doing . . . and why have you been doing what you have? "Whatsoever ye do," wrote Paul to the church at Corinth, "do all to the glory of God" (I Cor. 10:31).

Absalom, motivated by self-interest, erected a pillar. But the solitary shaft which stood in the king's dale inscribed

[Continued on page 88]

TEEN TIP-OFF

From the YS Editor

Say, friends . . .

. . . it's football time again! For weeks now the boys have been on the practice field perfecting their passes, tackles, plays and all the fine points of the pigskin game. Cheer leaders are lining up for their display of grace and gab. Bands are swinging into time for the big parade. But for most of us it simply means shaking the moth flakes out of our sweaters and getting ready to warm the bleachers.

What do I know about football? Not a thing from playing the game, but like a lot of other fans I've picked up some of the fine points simply by watching.

I've learned that there are certain rules and regulations, and if they are not obeyed there are penalties. But it hasn't been the regulations or the penalties that have stuck with me but how the player or the team reacted to those situations.

I can still remember big Eddie from high school days. Eddie was the star . . . the name on everyone's lips . . . the number we all watched—21." But Eddie had a temper. He got mad at the ref once, threw his helmet off across the field. I remember how silly he looked walking over for his helmet. We all liked Eddie's football, but we didn't like Eddie.

I'm sure players do not realize how very much we see from the bleachers. We know when there's team work. We know when someone is stealing the show. We know, too, when a player does his best and yet doesn't make it, and we like what we see and watch for that number. We may never know who the fellow is, but the way he has played the game sticks.

But there's a certain intangible something, in my opinion, that marks a truly great football player. I've known a few like that. One was Little Jack. He wasn't really little, but seemed so beside the big boys. Little Jack seemed never to be conscious of himself or of the bleachers. He played the game to win, and yet he seemed always aware that he was under the control of the power represented by the rules . . . the coach . . . the refs. His every move showed respect and subjection to them. He seemed to have a real affection for the other members of the team and, to the man, Little Jack was 1A with them.

So . . . you see, I've learned a little about the game from the bleachers, and because of what I have seen, I love football. Although I've seen dozens of "Eddies," just one "Little Jack" made up for all the Eddies.

People everywhere are learning . . . forming their opinions . . . making their decisions from the bleachers. You know what I'm driving at, don't you? And you know that life itself—the Christian life—is far more important than a football game. Remember a lot of people have your number!



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OCTOBER



*An outdoor roast is a natural for
whetting appetites for spiritual food, too*

They're Wide-Open for It

By JANE R. BADE

THESE tangy, tantalizing autumn days, when amber leaves crunch under foot and the top button of your coat comes in handy, there's a special treat in store for you and your crowd. This season of lazy, hazy days and "harvest moon" nights lends itself to the traditional campfire—so why not take advantage of tradition?

With your best friends, your Sunday school class or young people's group, plan a campfire party—one you can ask new friends to and introduce them attractively to the things of the Lord.

♦ MAKE it an informal affair—late some brilliant afternoon. How about after the Saturday football game? There should be plenty of gorgeous sites for your outing. The nearby park, forest preserve, lakeside spot, or someone's back-yard barbecue pit will do. Forget the time-worn Sunday school picnic games and the reserved formality of a church function. Pitch in and have fun, and make your friends feel at ease.

Perhaps you'd have time for a game of softball before chow, but don't make it compulsory. How about helping out on wood-gathering and fire-building? Let those old boy scouts recapture their skill of days gone by, then go back to their ball game and work up an appetite.

You could finance the food out of your group's budget or let the girls arrange it pot luck style. At any rate, make sure you have plenty, because food is a real highlight of this party.

Hot dogs or hamburgers with all the trimmings are sure-fire standbys for any picnic. Barbecued short ribs go over big,

and if you've really been saving for a treat, you could broil steaks. Have plenty of homemade coleslaw or potato salad, and potato chips. Don't forget your favorite beverage ice cold—or maybe some apple cider. Doughnuts and taffy apples carry out the fall flavor. And you might persuade the boys to turn a bucket of homemade ice cream. Marshmallows will taste terrific later on when the coals are glowing just right.

♦ WHEN you're pleasantly full and still relaxing around the fire, that's the time for singing. Musical accompaniment helps a lot; so be sure you've invited someone who can stumble around on a uke, guitar, banjo, or harmonica. Don't be afraid of the favorite melodies that have been sung for years around campfires. Pull out some of those oldies, rhythmic folk tunes, sentimental songs, and western ballads.

After awhile you can start some of your favorite choruses. Small songbooks come in handy for newcomers. Let one of your group lead the singing informally from where he sits—selecting songs from those suggested and setting the pitch.

Since you've invited friends who know little of the gospel and you're eager for them to hear more of Jesus Christ, use this natural time to open the Word. Who can help but be awed by the beauty and splendor of a fall night. Sitting in the dusk around a smoldering fire, perhaps you've been singing, "Fair are the meadows, fairer still the woodlands..." Introduce your speaker (someone who can talk a teen-ager's language) and let that be a taking-off point for him.

♦ "God has shown His power and majesty by His perfect design in all nature," he might say. "But God claims that this Person Jesus Christ deserves more attention than any of those miracles.

"In addition, this God of miracles, from the vast universe to the tiniest organism, claims to care intimately about me—and each individual. I've experienced God's love and care for me, and know He offers a fresh, exciting life through Jesus Christ—even for teen-agers. So I thought you might like to hear something important about Him tonight."

Then this leader might go on to show a glimpse of the Lord Jesus as He walked among ordinary people, as recorded in the Gospels. He could point out the

[Continued on page 88]



Is the Bible Really God's Word?

By John A. Witmer

What evidence can you give?

Do you believe the Bible is the Word of God?" a young man was asked in a doctrinal examination.

"Yes," he answered very positively.

"Can you prove that the Bible is the Word of God?" he was asked next.

Without hesitation the young man quoted II Timothy 3:16 and II Peter 1:21 letter perfect. Then he mentioned the fact that "Thus saith the Lord" and similar phrases occur more than 3,800 times in the Bible. He ended his answer with an air of finality as though the last word had been spoken.

His examiner, however, continued. "Those are all claims of the Bible to be the Word of God," he said, "and certainly are important. But suppose I am a university student who doesn't believe the Bible and its claims. What evidence can you give me to prove that the Bible really is the Word of God?"

The young man hesitated, made one or two false starts to say something, and then fell silent. After several thoughtful moments he said, "Well, I guess this is one of the doctrines you can't prove. It has to be accepted by faith."

♦ To some extent this answer was right. Ultimately, the acceptance of all spiritual truths is on the basis of faith, which results from the illumination of God through the ministry of the Holy Spirit. On the other hand, however, the truths of God originate with a rational Being of infinite wisdom and knowledge, and are communicated to other rational beings made in His image (Gen. 1:26, 27). Consequently, they must conform to the lines of evidence of human rational proof. This is particularly true of something like the writing of the Bible.

The validity of the evidence and of the rational proofs that the Bible is the Word of God does not depend upon its recognition and acceptance by everyone. There are many people who will not accept evidence and proof on spiritual subjects, no matter how valid, simply because of their philosophical or practical prejudice against God and things supernatural. Faithful adherence to the rules of evidence and of logic alone should govern the development and presentation of the proofs.

"What value, then, do such proofs have?" someone might well ask. If many persons will not accept such proofs, if divine enlightenment and faith are necessary to acceptance of such truths, and accepting such proofs does not save a person, why should you be concerned?

There are at least three reasons. First, you can take the props out from under the argument that acceptance of the Bible rests upon blind faith and ignorant credulity. Second, many unregenerate persons have sincere doubts which such proofs may dispel, and thus prepare the way for their receiving Christ as Saviour. Finally, the faith of many Christians, particularly recent believers, wavers under the attacks of skepticism, and such proofs provide assurance and victory.

♦ The first proof that the Bible is the Word of God rests upon its unity. On the human side, the Bible was written by more than forty authors over a span of approximately fifteen hundred years. Although the great majority of these men were Jews, some were of other nationalities. They came from various walks of life, wrote in different localities, treated a wide range of subjects, varied widely in education, and made no special effort to make their books agree with one another.

The normal result of such a situation would be an unconnected and contradictory volume. But the actual result is just the opposite. The Bible demonstrates a unity of theme and purpose, an integration of parts, and a coherence of content exceeding many books with only one human author.



Walter Hering photo

Predictive prophecy and its fulfillment and the relationship between types and antitypes are two of the outstanding evidences of this unity in the Bible. Another is the unifying theme of Jesus Christ in his person and His work. The Bible itself refers to this when it says, "For the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). Such unity in the face of such circumstances can be explained only on the assumption that behind the human writers was an all-wise, all-powerful author such as God. This is exactly what the Bible claims.

Another proof that the Bible is the Word of God is the scope of its content. The Bible reaches back into eternity past to the eternal council of the triune God, and projects itself into the endless reaches of eternity future. It lifts its readers to the heights of heaven, to the very throne of God, and it uncovers the depths of the grave and the lake of fire.

In addition, the Bible presents this vast scope of material which is obviously beyond man's physical sight or mental imagination with a positiveness, a perspective, a decorum, and a freedom from fanciful excess that sets it apart as unique. In contrast, Max Muller writes, "The sacred books of the East . . . contain much that is not only unmeaningful, artificial, and silly, but even hideous and repellent." Later he writes, "These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of madmen." Not so the Bible, which is described as "right," "pure," "clean," "true and righteous" (Ps. 19:8, 9). Again the only logically satisfactory conclusion is to ascribe the ultimate authorship to God.

Many other arguments can be presented to prove that the Bible is the Word of God, but the final one for consideration is its power to transform lives. The innumerable host of Christians from the Day of Pentecost until the most recent believer bear testimony to that fact. Many testimonies from world-famous men could be cited to show the transforming power of the Bible in their lives and the value they placed upon it, but one will suffice. Sir Walter Scott, the novelist, lay on his deathbed. He roused himself and said to his son-in-law, "Bring me the Book, Lockhart; bring me the Book."

"Which book, sir?" he asked solicitously.

Scott summoned all his strength and replied vehemently, "There is only one book, Lockhart. Bring me the Bible."

Little wonder, therefore, that the psalmist writes of the Holy Scriptures, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb" (Ps. 19:10; cf. Ps. 119:72, 103, 127), and "O how love I thy law! it is my meditation all the day" (Ps. 119:97).

Can you say the same?

THE END

YOU and Your Young People

HEADING for the GOAL

By BOB and CHARLIE

THIS is a month that has all sorts of possibilities for young people's activities. Your social plans may be centered around outdoor roasts . . . Halloween . . . football games.

And thinking of football, you can even tie your young people's discussions into that theme by using the word "goal."

Every Christian young person should have definite goals in mind for his own spiritual development. Take the matter of Bible study—that's what we want to concentrate on this month. Just as a team would get nowhere in football without a goal, so the Christian will only flounder in his Bible study unless he has a definite objective.

Suppose we state our goal as: establishing a vital, direct contact with Jesus Christ through the Holy Bible . . . receiving from Him the power to do His will, and worshiping the One who has bought us with His own precious blood.

In the four Sundays ahead, let's concentrate on how we can at least head toward that goal.

WE NEED THE WORD OF GOD—First Sunday

1. It is through the Word that we learn the way to heaven (John 5:24; II Tim. 3:15).

2. The Word gives us joy in our life (John 15:11; Jer. 15:16).

3. It is the only thing that gives us peace of heart (John 16:33; Ps. 1:2, 3; 119:114).

4. The Word gives us rest from fears of death, fear of hell, and the issues of life (Matt. 11:28, 29; Rom. 15:4; Ps. 119:42).

5. It will build us up spiritually (Acts 20:32).

6. It will give us victory over sin, discouragement, and the disappointments of life. The desire for a victorious life will give new meaning and value to your daily devotional times, as feeding on God's Word is the only thing that can give the

strength and courage needed for such a life (Ps. 119:11, 114).

READ THE WORD OF GOD—Second Sunday

When? Read it daily; read it in the morning (Ps. 5:3); read it when you get discouraged and downhearted, as well as when you are joyful. So often when discouragement comes we are prone to neglect the Word of God, but that is just the time we need it. Discouragement is of the devil. It is the Word of God that defeats the devil at such times.

Study Matthew 4 and notice how the Lord Jesus Christ used the Word of God to meet every temptation that Satan used against Him. The temptation in verse 8 appealed to the lust of the eyes. In verse 10 Jesus defeated this temptation with a verse from Deuteronomy. The temptation in verse 6 appealed to the pride of life. A verse from God's Word was again used to meet this temptation. What book was it taken from? (Cf. I John 2:15, 16 as you make this study.)

Why was Jesus able to use Scripture this well in defeating the devil? Because He knew Scripture. Do you have Scripture verses stored in your heart to throw at the devil when he tempts you to sin? Remember that temptation is not sin, but yielding to temptation is. If you are in the habit of reading the Word of God daily, you will be likely to read it when discouraged also, and receive help in time of need.

Where should you read? In privacy if possible. But do not hesitate to read your Bible in front of others as casually as you read other books and magazines. Make your Bible reading



Read your Bible expectantly—for the comfort, encouragement and instruction you need in your daily life.
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How should you read your Bible? With expectancy. Expect God to speak to you from the Word, for comfort, encouragement, and instruction in such practical matters as how to get along with other people and what attitudes and activities to avoid.

FEED ON THE WORD OF GOD—Third Sunday

What was the secret of the spirituality of such great men of God as Jeremiah, Elijah, Joshua? Study the following verses slowly, word by word:

Jeremiah 15:16. What does it mean when it says Jeremiah ate the Word of God? Could this refer to storing it in his heart (Ps. 119:11)?

Joshua 1:8. What was the secret of Joshua's success (Deut. 6:6-9)?

See if you can find other verses that apply to some of these great men of God and their relation to the Word. This should make a good original study. (See Ezra 7:6, 10-12; II Chron. 12:14; Neh. 8:16-18. Ps. 119 gives the place of the Word in David's life.) Keep in mind that young people remember far more of what they dig out for themselves than what we tell them to look up.

HEED THE WORD OF GOD—Fourth Sunday

It is not enough to need the Word and read it and feed upon it. We must *heed* it (John 14:21; Rev. 1:3; John 15:10, 14). We must be obedient to what we read. Jesus wants to be our teacher. Teachers like students who obey them and heed the things they teach.

Being obedient to the Word of God will increase our rewards in heaven (Acts 20:32).

Obedience will bring us happiness, for happiness is a result of victory over sin in the life. Study Romans 7 and find that the way of victory is by claiming Christ as our victory over sin.

Heeding God's Word will make us pleasing unto God. God is looking for individuals who are obedient to Him. When He finds such an individual He will do great things through him. Wouldn't you like to be used greatly of God?

During the annual youth encampment held on the campus of the Baptist Bible College, Springfield, Mo., John Rawlings admonished youths not to "drive their stakes too deep in this world; you may be moving tomorrow."

"I once heard the late Dr. Will Hogg," said Rawlings, "tell about an incident which made a deep impression on him. When he was chaplain in World War I, he was lying in his tent in Europe one rainy, muddy night, trying to go to sleep. Outside soldiers were erecting tents. Above the noise he heard the shrill words of a sergeant: 'Men, don't drive your stakes too deep; we are moving tomorrow.'

"And I tell you," said Rawlings, "we are not to drive our stakes too deep in this world. We are messengers of the Lord Jesus Christ. We are not to drive

Study I Samuel 13:14. What was God seeking? He found such a man in the person of David. Make a study of these verses: I Kings 11:4, 34; 15:5; then Acts 13:22. Notice in this last verse that God made David king because David was a man who would do all God commanded him. THE END

Where Are You . . . And Why?

[Continued from page 84]

"Absalom" supported nothing but its own weight and brought neither its builder nor anyone else any real or imaginary benefits. It would long since have been utterly forgotten if the Holy Spirit had not seen to it that the record was preserved as a reminder of the folly of all enterprises that are motivated by self-interest. Solomon, motivated by a desire to see the name of the Lord magnified, built the temple. In his dedicatory address he said, "I have surely built thee an house to dwell in, a settled place for thee to abide in forever" (I Kings 8:13).

Where are you . . . and why are you where you are? What have you been doing . . . and why have you been doing what you have? Is God asking you these questions? If He is, it is not because He wants information from you, but because He wants to teach you something that will bring you real benefits and rich blessings. THE END

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[Continued from page 85]

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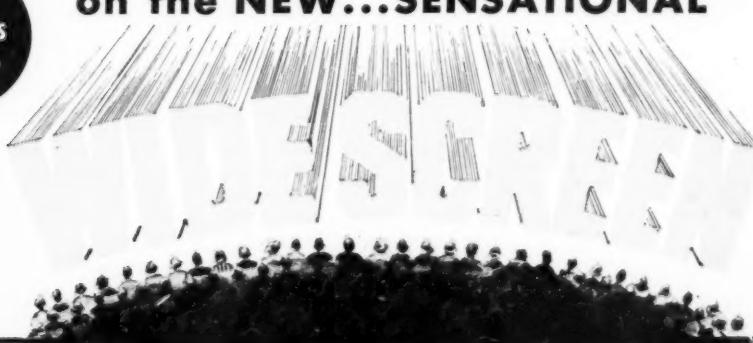
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FEED ON THE WORD OF GOD—Third Sunday

What was the secret of the spirituality of such great men of God as Jeremiah, Elijah, Joshua? Study the following verses slowly, word by word:

Jeremiah 15:16. What does it mean when it says Jeremiah ate the Word of God? Could this refer to storing it in his heart (Ps. 119:11)?

Joshua 1:8. What was the secret of Joshua's success (Deut. 6:6-9)?

See if you can find other verses that apply to some of these great men of God and their relation to the Word. This should make a good original study. (See Ezra 7:6, 10-12; II Chron. 12:14; Neh. 8:16-18. Ps. 119 gives the place of the Word in David's life.) Keep in mind that young people remember far more of what they dig out for themselves than what we tell them to look up.

HEED THE WORD OF GOD—Fourth Sunday

It is not enough to need the Word and read it and feed upon it. We must *heed* it (John 14:21; Rev. 1:3; John 15:10, 14). We must be obedient to what we read. Jesus wants to be our teacher. Teachers like students who obey them and heed the things they teach.

Being obedient to the Word of God will increase our rewards in heaven (Acts 20:32).

Obedience will bring us happiness, for happiness is a result of victory over sin in the life. Study Romans 7 and find that the way of victory is by claiming Christ as our victory over sin.

Heeding God's Word will make us pleasing unto God. God is looking for individuals who are obedient to Him. When He finds such an individual He will do great things through him. Wouldn't you like to be used greatly of God?

During the annual youth encampment held on the campus of the Baptist Bible College, Springfield, Mo., John Rawlings admonished youths not to "drive their stakes too deep in this world; you may be moving tomorrow."

"I once heard the late Dr. Will Hogg," said Rawlings, "tell about an incident which made a deep impression on him. When he was chaplain in World War I, he was lying in his tent in Europe one rainy, muddy night, trying to go to sleep. Outside soldiers were erecting tents. Above the noise he heard the shrill words of a sergeant: 'Men, don't drive your stakes too deep; we are moving tomorrow.'

"And I tell you," said Rawlings, "we are not to drive our stakes too deep in this world. We are messengers of the Lord Jesus Christ. We are not to drive

Study I Samuel 13:14. What was God seeking? He found such a man in the person of David. Make a study of these verses: I Kings 11:4, 34; 15:5; then Acts 13:22. Notice in this last verse that God made David king because David was a man who would do all God commanded him. **THE END**

Where Are You... And Why?

[Continued from page 84]

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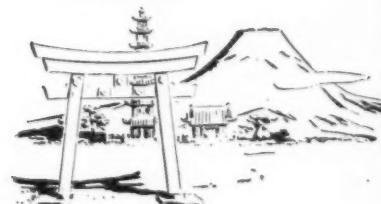
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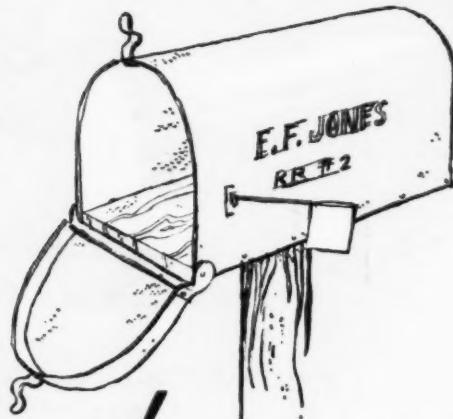


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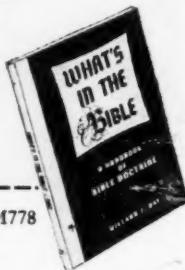
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